George Brown
1863

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MEMORIALS

OF THE

QUEBEC CONFERENCE,

EDITED BY

PETER LESUEUR,

(SUPT. M. O. OFFICE.)

"Behold! the men whom ye put in prison, are standing in the temple and teaching the people!"

* * * * *

"And daily in the temple and in every house, they ceased not to preach Jesus Christ."

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"Then had the churches rest, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." * * *

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25

QUEBEC:

PRINTED FOR THE EDITOR BY HUNTER, ROSE & CO.

1863.

CONTENTS.

Journals of daily transactions.
Meeting for the reception into full connection of the young Ministers. Reported by the Editor.
Sermon of F. G. Hibbard, D.D., Delegate of the M. E. Church of the United States. Reported by the same.
Charge of the President of the Conference at the Ordination Service. Reported by the same.
Sermon by the Rev. F. Hodgson, D.D., the other American Delegate. Reported by the same.
Addresses of the two Delegates. Reported by Rev. Mr. Preston.
Address of the Conference to the Church. From the *Guardian*.
Miscellaneous matters.
Appendix. List of the parties who entertained the Ministers.

INTRODUCTORY.

WHILE awaiting the commencement of the exercises in the Wesleyan Church in this city, on Friday evening, the 5th of June,—the evening set apart for the reception of twenty-six young men who had made full proof of their ministry, into "full connection"—it occurred to the subscriber who had read of, but never before witnessed such a service, that a tolerably full report of the meeting might not be unacceptable to the public; and as he was well assured, from his relations with some of the city papers, that he could easily procure its insertion, he addressed himself to the task. It was too late, however, to provide the necessary materials, or even to obtain a favorable place for hearing, for the audience had by this time so completely filled the vast edifice that there was not a disposable seat within its walls. Ransacking his pockets he found half-a-dozen letters with blank leaves, and collecting the scraps of paper in the pockets of other persons in the pew, he managed to get enough for his notes. Then the speaking was generally so animated that he lost but little of what was said, and he believes that when the report is read by the friends who had the opportunity of hearing the speeches, it will be recognized as substantially cor-

rect. After writing out the report, however, he found out that one of the ministers, by direction of the Conference, had also prepared one which was to appear on the following day in the *Quebec Gazette*, and although he—the subscriber—had the option of presenting his own through another city paper, he concluded that such a proceeding might be open to misconstruction, and he therefore withheld it. Afterwards he thought that if the sermons of the coming Sabbath, and other addresses yet to be delivered, were added to what he had already prepared, an interesting and useful pamphlet might be published, which, from the great interest felt in the proceedings of the Conference, could not fail to secure a sale sufficiently large to defray the cost. Having consulted several of the leading ministers, he was strongly urged to proceed, and the result is now offered to the members and friends of the Wesleyan Church in Canada, with the hope that this first effort to excite a still more lively sympathy in the objects and aims of the annual Conferences of our Zion will not be entirely futile. Unavoidable signs of haste will be easily detected, which, it is hoped, will be leniently dealt with ; for the portions written out by himself were written, as it were, against time and with the purpose of immediate issue.

After preparing his manuscript, the subscriber was informed that one of the members of the Conference,

who reports in short-hand, had taken the sermon of Dr. Jeffers on the Sunday afternoon, which he—the writer hereof—had not had the opportunity of doing; and on application to that gentleman, he promised to extend his notes and supply the discourse. Awaiting the fulfilment of that promise, the printing was stopped at the point where that sermon was to enter; but from some unexplained cause the engagement has not been kept, and after a considerable delay (which, it is feared, may be prejudicial to the circulation of the little book), the forms had to be made up, to the great regret of the editor, without the sermon in question. This circumstance is the more unpleasant since the doctor's discourse was pronounced by competent judges to be a most effective and masterly exhibit of the grand vocation of the true disciples of Christ.

To give completeness to the work, the Journals of the Conference have been embraced, and our people will therefore have a very fair opportunity of learning what the ministers do at their annual gatherings. They will see that not a moment is lost, and that in fact their pastors, instead of enjoying a long holiday, go through an amount of labor compared with which the doings of Parliament itself are not much more than pastime. These daily records have been taken in part from the *Quebec Gazette* and in part from the *Christian Guardian*, but the subscriber pleads guilty to taking liberties with some of the speeches as re-

ported. This has been done, however, only where the meaning of the speakers appeared not to have been very precisely rendered, and even then not without referring to persons who had themselves heard the deliverances.

If the task were to be done over again, it would unquestionably admit of improvement. There it is, however, and the subscriber trusts it will be accepted as a small but well-intended contribution to the instructive literature of the Church of his affections.

P. LeSueur.

Quebec, 30*th June*, 1863.

MEMORIALS

OF THE

QUEBEC CONFERENCE.

Preparatory Proceedings.

The following report of the preliminary steps taken by the Stationing Committee, who always assemble for some days before the Conference, in order to prepare the work, together with an account of the proceedings of the two first days, is taken from the *Christian Guardian*, to which it was furnished by a "Conference Committee."

The Stationing Committee met on the Friday previous to the commencement of the Session of Conference. The duties of the Committee are becoming more onerous every year, in consequence of the extension of the work, the increasing number of our ministers, and the circumstances connected with the enlargement of the field of the Church's operations, and the multiplication of its agencies. The Rev. Dr. Wood presided with his usual prudence and courtesy: the utmost cordiality prevailed in the Committee, and the greatest possible anxiety was manifested both by the President, the Chairman, and the representatives of the several districts, to promote, as far as possible, the interests of the circuits and stations, and at the same time consult the comfort and convenience of the ministers and their families, and yet, doubtless, after they have done all

in their power, there will be room left for the exercise of some forbearance on the part of both ministers and people. The proportion of ministers with families is becoming so great, that in many instances changes in the supply of circuits will be found absolutely unavoidable, which will add somewhat to their burdens by substituting married for single men, but if the burdens be greater, the supply will generally be more efficient, by reason of the increased age and experience of the ministers.

On the Lord's Day nearly all the Protestant pulpits in the city, except the Episcopalian, were filled by Wesleyan ministers. The congregations were large and respectable, and the preaching was, as far as we could learn, able, practical and effective. If the sermons which we heard from the Rev. Dr. Wood, in the Wesleyan church, in the morning, and the Rev. George Young, in Chalmer's (Free Presbyterian) church, in the evening, may be taken as a fair specimen of the preaching, a deep and lasting impression must have been made upon the several congregations, and it may be reasonably hoped that the fruit will appear in eternity. President Wood's sermon was an admirable exposition and application of the apostle's words: "This treasure we have in earthen vessels, that the excellency of of the power might be of God, and not of men." Mr. Young's discourse was founded upon the 13th and 14th verses of the 1st chapter of the Epistle to the Ephesians, and was characterised by lucid statement, cogent reasoning, and forcible appeal—in every respect an admirable sermon and well delivered.

FIRST DAY.

WEDNESDAY, *3rd June*, 1863.

THE Conference met on Wednesday morning at ten o'clock. The President read the forty-sixth Psalm, and the fourth chapter of the first Epistle of Peter, and gave out the 498th Hymn, after which the Rev. W. McFadden and the Rev. R. Jones engaged in prayer. The devotional services were solemn and appropriate, and a gracious influence appeared to pervade the Conference.

After the opening services were concluded, the Secretary of last year called the names of those who had been appointed by the several district meetings to attend Conference. The roll was then read, and one hundred and eighty ministers answered to their names. The Conference being organized, the Rev. Dr. Wood's term of service in the presidential office having now terminated, in a neat and appropriate speech he presented the Rev. Dr. Green, who had been appointed as his successor, to the Conference chair. In the course of his remarks he made some touching allusions to the reminiscences of his past connection with the Conference, and the distinguished men from England, whom it had been his privilege to present to the chair, some of whom had gone to their reward, and to the very great pleasure which it afforded him to present to them as their president an esteemed and honored minister of their own order.

Dr. Green then addressed the Conference, in substance, as follows:—

"In accepting the chair of this Conference, just vacated by my honored and revered friend, I have not closed my eyes to the fact that with it I accept a great increase of labor, toil and responsibility. Had I the strength and ability, the wisdom and prudence of the venerable doctor who, with so much kindness and courtesy, has presided over us during the past year, I should feel more hopeful in entering on the duties assigned me. Others may serve you with more ability, but it affords me pleasure to know that none can serve you with a more sincere desire to promote your interests and the interests of the church under our care.

"The services of the morning have called up recollections which have deeply affected my mind. I cannot forget that many of the great and good in and about the chair of this Conference have fallen during the last few months, and are gone to their eternal rest; and in looking around me how few do I see of those who were my companions in my earliest ministerial toil. This day I enter upon the fortieth year of my Christian ministry, and this Conference enters upon the fortieth year of its existence. Thirty-nine years ago this Conference was formed, and thirty-nine years ago I took my appointment on the floor of this Conference, with about thirty others, who at that time composed the entire ministry of the connexion, and went forth to cultivate a hard and rugged field. But where are those now who were my associates then? Some of them have been allured from the work by the seductions of the world, and are now striving with the potsherds of the earth; some have died nobly at their post, and have gone to their reward in heaven; and a few still linger among us, but

have been driven from the active work by disease, the infirmities of age, and other causes. In looking round me I am the only one of those now occupying any post in our effective work. It is a mercy that I am here, for which I desire to be thankful, and I am equally thankful that I am permitted to enjoy the confidence of my brethren among whom my life has been spent, and the confidence of the British Conference. I feel encouraged in undertaking the management of the Conference by these considerations, and the fact that I am surrounded by wise and experienced brethren, who, I am persuaded, are both able and willing to afford me any assistance I may require.

"In conclusion, permit me to remind you that we are far from our homes and our charges, and that it is desirable that the business of the Conference should be transacted with as much dispatch as is consistent with the important interests involved; and permit me to express the hope that while we are faithful to our own convictions of what is right, we may pay a proper deference and respect to the feelings and judgments of each other."

The Rev. John Carroll was introduced to the Conference as co-delegate by the appointment of the Conference in England, and delivered an address. He said he did not intend to occupy their time with a speech. We were here for other purposes than spending time in ceremonial speech-making; besides, he did not think the office of co-delegate required much of a speech at any time. He regarded himself as little more than the shadow of a more substantial body; and he expected to contribute very little to the transaction of the business, except by letting things alone.

With two or three appropriate suggestions as to the manner in which the debates should be conducted, Mr. Carroll took his seat beside the president, amid the cordial greetings of the Conference.

The first business of the Conference was the election of a secretary. This was done, as usual, by ballot. Several candidates had been brought forward by their respective friends, and in consequence, no one had a majority of the whole. The balloting was repeated, and finally the Rev. James Spencer, M.A., was elected. It was now within a few minutes of twelve o'clock,—the Conference, therefore, after having fixed the hours of meeting and adjournment, adjourned for the Conference prayer-meeting. The prayer-meeting, as usual, was conducted by the president,—a considerable number of the ministers took part in it; the Divine presence was felt to be with us, and this interesting and profitable service closed at one o'clock.

The afternoon was occupied with routine business. The ministers and laymen appointed by the several district meetings were called for and reported. The Rev. John Hunt, the Rev. W. S. Griffin, and the Rev. Alexander Sutherland, were appointed Assistant Secretaries, and the Rev. John S. Evans, Journal Secretary. The Revs. W. S. Blackstock, Jas. Preston, Francis Berry, and George Case, were appointed to report the Conference proceedings for the press. The names of the ministers on trial who had completed their probation, and were eligible to be received into full connection with the Conference and ordained, were called for, and reported.

The Conference adjourned at half-past five, to meet

again at half-past seven in the evening. The evening session was chiefly devoted to College affairs. The Treasurer's report was read and adopted. The president of the institution, the Rev. S. S. Nelles, D.D., gave an interesting account of the operations of the college during the past year. It was especially gratifying to learn that nineteen young gentlemen had graduated in the arts this year—the largest graduating class not only that Victoria College has ever had, but the largest ever sent out in any one year by any University in British North America. Though crippled in its financial resources, and imposing intolerable burdens upon those gentlemen, lay and clerical, intrusted with its management, it is evidently doing a great and good work.

SECOND DAY.

THURSDAY, *4th June*, 1863.

THE Conference met at 9 o'clock, and after the usual devotional services, resumed the business which was under consideration at the time of adjournment the previous evening :—

Who have travelled four years and are eligible to be received into full connexion and ordained?

The following are the names of the brethren reported by the district meetings, and received by the Conference:—W. Briggs, F. W. Ware, George Busson, James Gordon, D. A. Parrin, B.A., Joseph H. Stinson, Peter Bawtenhimer, Geo. McRae, Colman Bristol, B.A., Thos. Bell, Isaac Gold, Robert O. Wilson, James Graham, John B. Clarkson, B.A., Robert Shaw, B.A., John Neeland, W. F. Morrison, B.A. James Harmon, James W. Sloan, Richard N. Adams, Hazleton A. Spencer, Francis C. Ireland, Geo. Washington, B.A., and Alexander Campbell, 2nd.

A vote of the Conference having been taken in the case of each of these, the president informed them that though their public and formal reception would not take place until Friday evening, they were now members of the Conference; and invited them to come forward and take a part in the transaction of the business.

The rest of the day was principally devoted to the examination of character. The Wesleyan church has from the beginning attached great importance to the blamelessness of her ministers in life and conversation, as well as doctrine. Believing that personal piety is an indispen-

sable condition of ministerial success, she has ever been careful to receive none into the ranks of her ministery who have not given satisfactory evidence of being the subjects of renewing grace; and believing it to be possible for the salt to lose its savour, a rigid scrutiny into the character of each is made every year. This is done in the annual district meeting, and the result reported to the Conference, where the names of each minister in the connexion is called every year. In a body so large as the ministry of the Wesleyan Methodist Church in Canada has become, with so high a standard of moral and religious qualification, it would be marvellous if less or more defection did not occur every year; but it is pleasing to know that only two or three cases have been laid over for further examination.

This part of the business of the Conference is of course conducted with closed doors. This is necessary not only for the protection of the accused party, who might be grievously injured by strangers coming in at the time when statements prejudicial to his character were being made, and retiring before he had made his defence; but also for the purpose of securing greater fidelity upon the part of the ministers in dealing with each other. A report affecting a brother's character and usefulness might be in circulation, which it might be desirable to enquire into, and which it might be very proper to bring up in a Conference with closed doors, but which no one would feel himself at liberty to refer to in open session, before a promiscuous congregation.

In the evening, a few minutes before the moment for adjournment had arrived, on motion the Conference adjourn-

ed, and the annual meeting of Victoria College went into session. On motion, a committee was appointed to prepare a scheme to relieve the college from its financial embarrassment, and report to the Conference.

The religious services of the Conference have thus far been highly interesting and profitable. The congregations at the evening meetings have been large and attentive, and the preaching has been of a high order. The Rev. J. H. Johnston, M.A., was the preacher on Tuesday evening; the Rev. Alexander Sutherland, of Thorold, on Wednesday; and the Rev. James Spencer, M.A., Secretary of Conference, on Thursday. We had not the privilege of hearing Mr. Sutherland, but from report and from his well known ability we infer that the sermon was able and appropriate. The discourses delivered by Mr. Johnson and Mr. Spencer we heard, and it is enough to say that they fully sustained the high reputation of the preachers for eloquence and ability.

THIRD DAY

FRIDAY, *5th June*, 1863.

THE Conference met at 9 o'clock, A. M. The business of the day commenced, as usual, with devotional exercises, and reading the minutes of the previous session. Nearly the whole of the day was again occupied with the customary questions respecting ministerial character.

At half-past three o'clock, the Rev. F. G. Hibbard, D. D., and the Rev. F. Hodgson, D.D., were presented by the Rev. J. Gemley, to the president, and by him introduced to the Conference, as representatives of the General Conference of the Methodist Episcopal Church in the United States to the Wesleyan Conference here. They made a few remarks on being introduced, and reserved till a future and more suitable time the fraternal greetings they were charged to convey to this body.

The theological examination of the young men recommended for ordination, was conducted by the president of the Conference, and was of an unusually interesting and highly satisfactory character. The class of this year numbers twenty-six. Nearly eighty young men still remain on trial. Adjourned at half-past five o'clock.

MEETING FOR THE ADMISSION OF PROBATIONERS INTO FULL CONNEXION.

The spacious Wesleyan Church in this city, was crowded in the evening, with an audience such as had never before been witnessed within its walls, and the

services upon the occasion were of a nature to be long remembered by the worshippers. In the central pews which were reserved for their exclusive use, nearly two hundred and fifty ministers occupied the seats, the members of the church and congregation filling the sides and galleries. The large platform erected for special services, afforded room for the president of the Conference, the Rev. Dr. Green; the Rev. Messrs. Hibbard and Hodgson, delegates from the General Conference of the M. E. Church of the U. S.; the Secretary of the Canadian Conference, Rev. Jas. Spencer, late editor of the *Christian Guardian;* the Rev. Dr. Wood, the Rev. Dr. Nelles, Principal of Victoria College, and several others of the older and more prominent members of the Conference. The two front central pews had been set apart, and were completely filled by the probationers, who having finished their four years' trial with entire satisfaction, were about to be formally received into what is termed full connection, in other words, publicly recognized as accredited and authorized ministers of the Wesleyan Methodist Church, in Canada.

At half-past seven o'clock, the president rose and gave out four verses of the 433rd hymn, from which we select the two following verses:

"I would the precious time redeem,
And longer live for thee alone,
To spend, and to be spent, for them
Who have not yet my Saviour known;
Fully on these my mission prove,
And only breathe to breathe thy love.

Enlarge, inflame, and fill my heart
With boundless charity divine!
So shall I all my strength exert,
And love them with a zeal like thine,
And lead them to thy open side,
The sheep for whom their Shepherd died."

After the singing of this beautiful hymn, in which the vast audience joined, as with one grand full voice, the Rev. Mr. Rose offered up a most touching and fervent prayer, in which the young men about to consecrate themselves wholly to the service of their Divine Master, were earnestly commended to his watchful care and love The general interests and prosperity of the Church Universal, the Bride, the Lamb's wife, were also remembered, and the rich blessings of the new and well ordered covenant implored on her behalf. A very solemn feeling seemed to pervade the whole audience, and many were the heartfelt responses to the important petitions.

The 744th hymn was then sung, from which we also quote two verses, remarkably apposite to the circumstances:

"Hence sprung th' Apostles' honored name,
Sacred beyond heroic fame:
In lowlier forms, before our eyes,
Pastors from hence, and teachers rise.

So shall the bright succession run
Through the last courses of the sun;
While unborn churches through their care
Shall rise and flourish large and fair."

These preliminary services being over, the president announced the object of the meeting, and requested the

secretary of the Conference to require the candidates about to be presented for admission into that body to answer to their names.

The secretary then called up the following young men, who all responded and stood before the congregation, viz:—Joseph H. Stinson, James Harmon, William F. Morrison, B.A., George Burson, Francis C. Freeland, Alexander Campbell, 2nd, Nimes A. Gordon, Thomas Bell, George Washington, B.A., Samuel Jackson, Edmund S. Shorey, William Briggs, Peter Bawtenhimer, Francis C. Ware, Robert Shaw, B.A., George McRea, John B. Clarkson, B.A., John Neelands, James W. Sloane, Daniel A. Perrin, B.A,. Richard N. Adams, Isaac Gold, James Graham, Robert O. Wilson, Coleman Bristol, B.A., H. A. Spencer.

The president then rose and said that the church and congregation were assembled this evening to attend to a most important and solemn duty, namely: that of publicly proposing and receiving into full ministerial connection with the Wesleyan Methodist Church a number of young men who, having accomplished the full probation of four or more than four years, and made good proof of their qualifications of mind and heart for the sacred office, had been deemed by the Conference worthy of the trust. In his opinion there could be no object of greater importance to the country than that to which those young men were about to be formally consecrated and set apart. And co-extensive with the importance of the office were the dignity and responsibility with which it was invested. It was not a work which could be measured by its effects in time alone, for only in eternity could the results be fully

estimated. In setting out upon this task it was of the last importance that the persons assuming it should have a full assurance that they were called of God to go and preach Christ and him crucified. And when this assurance was possessed, and the Christian minister discharged his duty aright, his influence would tell upon the interests of the country in the most beneficial manner. Take away, said the venerable doctor, the heralds of the cross from any land, silence the ambassadors of Christ, who beseech men in Christ's stead to be reconciled to God, remove the gospel, with its humanizing and elevating influences and what do you leave behind? What but darkness, despair and death! Who could fully calculate the vast advantages, even in a secular point of view, which the grand and ennobling principles of the word of God conferred upon the world? Were not all ranks and conditions of men benefited, and was it not then an object of public moment that faithful and earnest teachers should be sent forth to proclaim these principles? For one he had full faith in an apostolic succession. True, it was not in a succession after the fabled manner of Rome or Oxford, but in the real old apostolical succession of Jerusalem and City road: the succession which Christ himself contemplated when he commissioned and sent forth his chosen messengers, endued with his own spirit. This was the true apostolical succession, a succession made up of men who counted not their lives dear to them in comparison with the objects of their pursuit; men who were wise to win souls, and who made everything else subservient to that god-like aim. He trusted the young brethren now before the congrega-

tion belonged to that succession, nay he verily believed they did, and were prepared to exhibit the credentials they had received from the great Head of the Church. The scriptures directed, in the selection of agents for this exalted work, not to lay hands suddenly on any man, and he believed that if the congregation were informed of the facts in relation to the candidates now in the Divine presence, and of the steps by which they had attained the completion of their trial, they would be prepared to admit that in each case all the conditions necessary to assure a safe issue had been faithfully observed. He held the doctrine that God only had the right to appoint His ministers, and that He only could call and qualify men for that holy office. Then after the work of God Himself in calling them, his servants, already in that office, and themselves soundly converted to Christ, were authorized to judge of the evidences the candidates had to produce of the Divine call. In other words they were entrusted with the solemn duty of identifying and separating to the work those who professed to have received the heavenly call. God commanded the Church at Jerusalem to separate Saul and Barnabas to the work of the ministry, and in our day none should presume to do this until God had spoken. The responsibility then remained with the official men to determine whether such a call had been received. But the official men, or in the Methodist system, the Conference, could not take hold of and separate any one to the work of the Christian ministry until the Church itself had said that the person was properly qualified. This was done through the quarterly meetings, composed of laymen,

with the exception of the one or two ministers who might be on the station. With the Church then in its primary capacity as an assembly of believers, rested the duty and privilege of determining and appreciating the piety and gifts of its members, and of indicating such of them as it believed were endowed with the qualities which constituted a fair ground of confidence that they were designated of God, for extensive usefulness as heralds of the Cross. After any church, in its collective character, had thus spoken, the candidate was handed over to the district meeting, by which his qualifications were examined and tested, and if, after such an ordeal, he was deemed worthy of the trust, he was recommended to Conference. But at this point his probation only commenced, for he had to labour and study for four years, and at the end of each year he was required to exhibit that certain degree of improvement and proficiency which constituted the standard agreed upon by the Conference. If a young man, so recommended by the Church, succeeded in fulfilling the four years of probation satisfactorily; if especially it was apparent that his labors were owned of God, in the conversion of souls, and if he had the strong persuasion that the Master had committed to him a dispensation of the Gospel, it only remained for the Conference to recognize the Divine call, and to commission him by the imposition of hands. The young brethren now before him, after due examination, had made proof of their ministry, and in the other ways required had been found qualified for their work. But it was usual that before receiving them into full connection, as many of

them as it was convenient to hear, should themselves describe their conversion and the evidences they had received of their call; therefore, before proceeding further, the secretary of the Conference would require some of them to relate their experience, and he doubted not it would be seen that they were in very truth chosen instruments for the Lord's work.

The Rev. Jas. Spencer, the secretary, here arose and desired Mr. James Graham to state his experience.

The young gentleman ascended the platform, and while the profoundest silence pervaded the large audience, commenced in a softened and somewhat tremulous voice to speak of the way in which he had been brought to a knowledge of the truth, but as it would be impossible to give anything like even a moderately full report of the subsequent proceedings, if we were to attempt closely to follow each of the candidates, we are compelled with much reluctance to condense their touchingly simple and oft-times singularly beautiful and affecting recitals into a narrow space. Mr. Graham said he owed much to the favorable circumstances in which his early youth was passed. He had long retained the religious impressions made upon his heart by the Church of England Catechism which he had learned; he owed much also to the teaching of the Primitive Methodists in Ireland, whose ministers were accomodated at his father's house, and at the age of sixteen he had been so influenced as to feel it his duty to make a profession. He then called himself a churchman, but the influence of his school-fellows who laughed at his ways, and other adverse circumstances, robbed him of his enjoyment,

and he fell into a careless and sluggish state. He then commenced to read controversial books and graduated into a sort of general scepticism, so that he came to doubt the truth of his former experience. All this time, however, he had strong convictions of duty, and was often visited with a dread of the anger of God. He was still nominally a churchman, and after a while commenced a course of reading which was helpful in dissipating his doubts, but it did not make him religious or happy Five years ago, however, he attended a camp meeting, and there, sincerely and earnestly seeking for the blessings promised to penitent sinners, he experienced the power of Christ to save. All his darkness fled away, "the dungeon flamed with light," and in the language of the beautiful hymns in use among the Methodists, he felt to say—

"With faith I plunge me in this sea,
Here is my hope, my joy, my rest,
Hither when hell assails I flee:
I look into my Saviour's breast—
Away sad doubt and anxious fear,
Mercy is all that's written there."

He could then have as readily doubted of his existence as of the fact of the Divine favor, and he had, to the present time, retained the blessed assurance of God's love. This very evening he felt he could say with a happy consciousness of truth :—

"Not a cloud doth arise
To darken the skies,
Or hide for a moment
The Lord from my eyes."

Some of the older ministers, the men who, though long familiar with such experiences, always find them refreshing and profitable, were much affected, and not a few ejaculations of "bless the Lord," and "thank God," could be heard, though in subdued tones.

Mr. Graham then proceeded to give his reasons for believing that he was called of God to take upon himself the office of the ministry. First, there was a constant and intense desire in his soul for the conversion of others; then he was invited by the Church to speak in the name of his Master, and his Master had abundantly owned His word. Lastly, there was the abiding conviction of duty, which nothing could shake. These he conceived to be clear proofs. He heartily believed the doctrines of the Methodist Church, and was ardently attached to its ordinances. He thanked God for the past, and now under His eye, and trusting in His strength, again consecrated himself and all his powers to the service of Him who had loved him and given Himself for him.

After a slight pause, the secretary of the Conference called upon Mr. Clarkson, who, having taken his place on the platform, spoke as nearly as we could make him out—from the unfavorable seat we had taken—as follows:—

He was, thank God, a young sinner saved by grace, and rejoiced in the unclouded sense of Divine favor. God had lifted upon him the light of His countenance, and his heart was filled with gratitude and love. In his earlier youth he had gone astray like many other young men. He was fond of amusement, and contracted habits which, though not grossly immoral, kept him in bondage; but he

had received spiritual teaching which he could not forget, and amid all his gaiety he was constantly pressed by the Spirit of God to consecrate himself wholly to His service. He yielded to some extent, but this half work did not bring him peace, and he saw that he must make an entire and unconditional surrender of himself. It was hard to give up his idols. He was especially fond of boating and shooting, and spent a great deal of his time in this way. At last he resolved, and gave up his boat and his companions, with one exception, for that one became decidedly pious, and was now a minister of the Church of England. After this sacrifice, and while he was reading the Scriptures and seeking for the blessed consolations promised to penitent sinners, he came to the words, "Ask and receive that your joy may be full." He believed the command and the promise were both addressed to him, and while asking, light and joy shone into his soul and such exquisite peace and happiness as he never before had conceived of. After that it was no trial for him to give up his pleasures,—they gave him up as beyond the reach of their fascinations. How was he now to spend his time? With his friend he began to recommend religion to others without having any idea at all of preaching. They only wanted to tell them of the love of Christ, and for this purpose they went about reading the Scriptures, and appointing evenings for religious conversation with the working class in the neighborhood. At first a few listened, then the meetings increased in numbers, until, in a short time, the rooms were insufficient to hold them He then entered the Methodist Church, and was sent to Victoria College, at Cobourg, where he came

under holy and elevating influences, as well as faithful training. He felt much indebted to that excellent institution, and the time he had spent there would long be remembered with gratitude. He had given himself wholly to God, to be employed by Him, if, in his divine wisdom he condescended to use him as an humble messenger to his fellow men; and his earnest hope was that he would continue faithful to the end.

Mr. Morrison was next introduced, and said he did not remember the period when he did not wish to preach. Perhaps this arose from the great veneration he entertained for the ministry of the Church. He was also the subject of strong conviction, and especially when some of his young friends were converted; but having no guide he got into difficulties and doubts upon points of doctrine which he could not reconcile with the mercy and truth of God. If God had really predestinated some to be saved and others to be lost, he felt he could not love him. He became discouraged, and with his discouragement the wish to be a minister somewhat diminished, and he almost resolved to devote himself to the law; but when between fifteen and sixteen years of age he had the privilege of attending the ministry of the Rev. Mr. Davis, a Methodist minister, when his convictions revived, his doubts fled, and coming to Christ as a weary and heavy laden sinner, he obtained pardon and peace. The sense of acceptance vouchsafed to him was very clear and satisfactory, and he went on his way rejoicing. Sometime after he was asked by the minister he had named whether he had not some thoughts of devoting himself to the work of the Christian ministry, and he yielded

to the invitation to speak, but here, too, he had erroneous ideas (which he had somehow or other imbibed), that a preacher should make no preparation, but should depend altogether upon inspiration from above, and the consequence was, that he failed in his first attempts. He now saw the need of preparation, and he applied himself diligently to the work with some degree of encouragement. Afterwards his parents consented to his going to Victoria College, and he had remained there six years. His stay had been greatly blessed, and he could truly say that the influences under which he had been brought in that institution were of the most salutary character. There his evidence of the Divine favor had become very clear and very strong, and there, with much conscious feebleness, he had learned to proclaim Christ to his fellow men. As to his call to the Christian ministry, he felt that it was from above, and as proofs, the very great delight he had in preaching, and the comfortable assurance that he was doing his Master's work, were very satisfactory to himself. He felt, however, the great solemnity of the office, and, with an humbling sense of his insufficiency, he commended himself to the compassion of God, and to the fervent prayers of the Church.

The secretary then invited Mr. Hannon to come forward, and he presented himself, not without some degree of nervousness, which, however, he soon overcame. He stated that until the age of fifteen he had been a Roman Catholic, and had heard of nothing calculated to inspire doubts of the correctness of his creed. But about that time the Rev. J. C. Slater had come to the neighbourhood

in which he resided, to hold a protracted meeting, and curiosity had prompted him to attend and see what that meant. He had there seen persons professing penitence for sin, and heard them pray for forgiveness, and he had also heard the same persons rejoicing in a sense of the pardon of sin, but he had no faith in their testimony, for until then he had known them as not very reliable. Still he attended the services, and before long a young man named Knox, for whom he entertained the greatest respect and in whom he had the fullest confidence, went forward for prayer among those who were seeking mercy. When he saw him do so, he said to himself that if this young man were converted, and claimed to have obtained remission of sin, he would be obliged to accept his testimony, but he did not at all expect that he would do any such thing, for it was his firm conviction that no honest man could make such a profession. Very much to his surprise, however, his friend did make the declaration, and in such terms and in such a manner as to satisfy him that what he alleged was true. He was then seized with such strong convictions of his sinfulness and of the imperative need of a change of heart, that neither pope nor devil could have persuaded him there was a delusion in the work. Yet he was not then converted, but for three years carried his burden. He was then almost wholly uneducated and knew but little of the ways of God, but he still continued to attend the Methodist services, and when he heard the members pray with fervor, he longed for the power to do so too. He thought that if he could make Methodist prayers he would soon obtain what he was seeking. Without altogether

relinquishing his hopes, he became almost discouraged, and feared he never would obtain the religion of which he heard others speak. Once while attending service, the passage of scripture relating to the case of the lepper who besought the Saviour for a cure, saying "Lord, if thou wilt, thou canst make me clean," was read, and it strongly impressed his mind. He went after the service into his father's barn, and there prostrated himself before Christ, using the very words of the lepper, and saying, "Lord as thou didst hear his prayer and didst grant him an answer, so I believe that if thou wilt thou canst make me clean; thou canst pardon my sin and renew my heart"; and while thus earnestly presenting his case, he at once felt the petition was answered, that his sins were forgiven, that he was accepted through the Beloved, and that he could rejoice with joy unutterable and full of glory. From that moment he had dedicated himself to the service of the Redeemer, and by the help divine had not only been enabled to hold on his way, but had experienced the sanctifying grace of the Gospel. He never could adequately bless and praise God for the great mercy thus vouchsafed to him, and for the holy influences which since then had attended his steps. He had soon felt it his duty to recommend Christ to others, and the Church having deemed it proper to entrust him with the duty of preaching, he had endeavoured according to his ability to fulfil the charge. Feeble as had been his efforts, the great Head of the Church had deigned to crown them with success, and many souls had been given him for his hire. Most ardently did he desire to be fully engaged in this blessed work, and he

had no doubt that while he continued faithful, as he intended by the help of God to be, his labours would be rewarded with the promised results.

Mr. Spencer followed, and said that he was much indebted for his early religious impressions to the teachings and prayers of a pious mother; but, withal, he was a good deal of a bigot and was especially prejudiced against the Methodists. At the time of which he spoke, he resided at Port Hope, and the Rev. R. Whitney was then stationed there. A considerable religious awakening attended his ministry, and he (Mr. Spencer) went to see what was going on, but he came away thoroughly disgusted with the proceedings, and heartily pitied the poor deluded people who, he thought, were fairly going crazy. Convictions, however, which he could not stifle had fastened upon him, and he found no rest until he found it in trusting his weary and heavy laden soul upon the sacrificial atonement of Christ. Since then he had constantly retained a happy sense of the Divine favor, and he too purposed to devote his life to publishing the Sinners' Friend. He felt this to be the most solemn hour of his whole life, and in the presence of God and His people he here renewed his consecration of himself to Him.

The last young man called up was Mr. Burson, who commenced by saying he had been brought up in the Church of England, but he had always been sensible of a vacuum in his heart. He had once, while a lad, attended the services of the Methodists with which he was greatly pleased, but did not go back for many years. He then became sceptical and wicked. At length he was in-

vited by some one to attend another Methodist service, and the sermon on that occasion was from the words, "Cut it down, why cumbereth it the ground." The words entered his soul like a barbed arrow which would not be extracted, and he became very miserable. He went again next Sunday, when another minister preached, but it was again "Cut it down," and on the third Sabbath, the very same text was taken. It was always "Cut it down," and he felt greatly alarmed. On his way home he seemed to hear a voice saying to him, "Choose ye this day whom ye will serve," and instead of going into the house, he went into the stable, and there covenanted with God to give Him his heart. Yet he continued three months in darkness and almost in despair. Very much depressed, one Sunday morning he proceeded to the church almost determined to give up his hopes of salvation, but the minister was giving out the words of the verse,

> "Courage, your Captain cries,
> Who all your toil foreknew,
> Toil ye shall have, but all despise;
> I suffered this for you,"

and all at once his soul grasped the Captain of his salvation and was set free. He became a new man, and the work did not stop there, for three of his brothers followed his example, and gave their hearts to the Saviour,—one of whom had since become a Christian minister. For himself, he felt it his duty also to do whathe could for the cause of truth, and he had devoted himself to Sunday-school tuition. Others, however whose judgment he had reason to respect, had thought he should preach Christ, but he

felt almost a dread of entering upon so responsible a duty and had resisted his convictions. When he did this, he became depressed. He was cautioned by a ministerial friend not to stifle the voice of conscience, and fearing he might err if he still refused, he had consented, should the way open, to enter the work. He was then invited to come to Canada, and having consented, was received into the Methodist ministry as a probationer. He earnestly desired only to move in obedience to the will of God, and trusted that if his Divine Master had really called him into his vineyard, he would go with him, and would bless his efforts for the conversion of his fellow men.

Several other young men were to have addressed the meeting, but the lateness of the hour and the fact that a good part of the programme had yet to be attended to, obliged the president to refrain from inviting them forward. He then stated that Dr. Nelles had a resolution to propose and called upon him to do so.

Dr. Nelles came forward and commenced by saying that the scene now presented to the audience was to him, and he doubted not to others also, most impressive and affecting. In His wisdom, and sometimes suddenly, God buried his workmen, yet He still carried on His work. During the Methodistical year just closed, no less than eleven ministers had been committed to the keeping of the silent grave. Death had indeed made an unusually large chasm in their ranks, and among those that had fallen, three were occupying or had just vacated the highest offices in the service of the Church. As one said "they

fell in and around the Chair." But it was very soothing and very gratifying that, after bereavements which had made sore the heart of the connexion, they should this evening see no less than twenty-six young men full of promise raised up to take the vacant places. After the fathers the children had come, and God was sure to carry on his work. The departed, upon the testimony of those who were best acquainted with them, were all men possessed of an undoubted Christian spirit, and they might therefore be safely recommended to their successors as good models. The three he had particularly adverted to were eminently distinguished in this way: they were the Rev. Dr. Stinson, late President of the Conference and the Revs. Messrs. Wilkinson and Musgrove, who had both sustained the office of co delegate. He had known these men long and could bear testimony to their continuous, untiring and faithful labours in Canada and elsewhere. He had often heard of representative men in secular life, men who were correct types of their class or order whether in science, learning, or politics, men who faithfully represented in their persons what others ought to be, and, God be thanked, the Methodist Church and ministry had their own noble and able representative men. Judging from the scene before him, judging from the clear and soul-refreshing testimony these young men had borne in favour of vital religion and of a ministry fully alive to its solemn responsibilities, there were no signs of degeneracy, no signs of decay. He had not been connected very closely with the late Revs. Messrs. Wilkinson and Musgrove, for the nature of his duties had somewhat isolated him, but he

had enjoyed the advantage of an intimate acquaintance and friendship with Dr. Stinson, ever since he had come this second time to reside in Canada, and he could say with perfect sincerity and truthfulness, that a more amiable, true-hearted and devoted minister of the Gospel he had never met with. His was indeed a most symmetrical and evenly balanced character; in a word, he was a good and lovable man, and the pattern of a Christian minister and gentleman. When there was hard or rough work to do, which he might, and often very properly, have devolved upon others, he preferred doing it himself. He "spared not himself," but at the call of duty was always ready to do anything and to go any where, and, in a certain sense, he might be said to have died with the harness on. These three ministers were remarkable for three important qualities, two of which were required by all Christian ministers and the third by Methodist ministers especially, these were a large experience in the things of God, extreme simplicity, and a devoted attachment to our peculiar system. It might seem to some to be very commonplace to say that deep piety was an essential qualification in a Christian minister; but could we remind ourselves too often that the secret of success in our ministrations of the Gospel was not in the intellect, however grand and cultivated, but in the grace and power of God, received, treasured up, and cherished in the heart? The indispensableness of this special qualification was clearly stated in the Word of Truth, thus, "But tarry ye in the city of Jerusalem until ye be endued with power from on high;" and again, "But ye shall receive power after that the Holy Ghost is come upon you." To his

young brethren he would say, that their all of spiritual life, their liberty in preaching, their energy, and their success must be measured by the extent in which they possessed this divine power. In his opinion, no man should take upon himself the office of the Christian ministry who had a desire for any other profession. As the head of a large educational institution, he often saw young men going to begin active life on their own account, and while he rejoiced to see some consecrating themselves to the service of the Church, and earnestly wished that a larger number would do so, yet when he discovered that any of them had set their minds upon the pursuits of law, medicine, or politics, he recommended them first to give their hearts to Christ, and then, in the name of God, bade them go. Nothing, in his estimation, could exceed the folly and guilt of undertaking the work of the Christian ministry without a deep and abiding sense of duty; but the diffidence which arose from an apprehension of personal insufficiency, while at the same time there was an ardent desire to be so engaged was a very different thing, and perhaps one of the best indications of preparedness. But there should be, in any case, a fixedness of purpose, and a concentration of all the mental and moral powers upon the grand object. The stream should not be allowed to lose its volume by spreading over too large a surface, but the whole drift and force should be expended in the effort to save souls. He had alluded to the peculiar qualifications demanded of Methodist ministers, and had presented the examples of the three eminent men recently deceased. He trusted he was no bigot, and would wish to cultivate a charity wide enough to

embrace the whole universal Church. He grudged other denominations none of their successes, nor would he desire to circumscribe their influence; but, at the same time, he thought it was not incompatible with such feelings to recommend to the young men now to be admitted into full connection an ardent and uncompromising attachment to the peculiarities of the system they had embraced. In raising Wesley and sending him forth to preach, God had evidently designed to raise, through him, a peculiar system, and a system which would continue to grow and expand. That new system was the Methodist itinerancy; and he blessed God that it had grown, and was now in full and vigorous progress. It would be no advantage to blot out any one section of the Christian Church,—they were all needed,—and he believed in the usefulness of the churches of England and Scotland, which, no doubt, possessed advantages of their own, but yet he thought we had greater advantages at home. He never had felt sympathy with those Methodists—happily few—who thought they saw greater advantages in other church systems. He never was ashamed of Methodism, and trusted he never would have cause to be. Much was now said and written about the evidences of Christianity, but, after all, the greatest and best evidence in its favor was, that it displayed the power of God in the salvation of all that believed. And Methodism had from the first, and all through, exhibited that power. It had been a religion of light, of life, of energy, of power, and of love. Thousands and hundreds of thousands who had experienced its wonderful efficacy all the world over, were now rejoicing in God their Saviour, or had passed into

the Church triumphant above. Any beggarly system might make proselytes, but no system lacking the Divine approbation could win and convert souls. He earnestly hoped the Conference would never have cause of shame that it had received any of these young brethren; and he would remind them that though they might become faithless, the Church could do much better without them than they could do without its blessed influences. He rejoiced to find that out of the twenty-six to be admitted, fifteen had received their collegiate education at Victoria: and he was especially glad to have heard some among those who had spoken, referring to the religious benefits they had derived from their stay there. During the terrible conflicts in the Crimea the army was officered chiefly by the flower of the British nobility—by the sons of earls, lords, and other distinguished men. These youths had been tenderly brought up, and educated in the famous old colleges of that highly favored land, but did they fight less valiantly on that account? Did they shrink in the time of toil, hardship, and peril? Did they flinch before any duty, or before any foe? On the contrary, they exhibited the courage of heroes, and abundantly vindicated the character for unconquerable prowess so proudly claimed for the British soldier.—(Great cheering.) And would these young collegians now about to go and fight the battles of the Lord, now about to assault the fortresses of Satan as the regular soldiers of Christ, fail in the day of trial? He trusted not—he believed they would not; but that, if need be, they would be ready to do duty on the burning

plains of India, or in any other place to which the Head of the Church might send them. Most heartily he wished them the largest measure of success in their solemn and godlike work, and in conclusion, he had great pleasure in moving the resolution.

Throughout his address the learned doctor was listened to with the most marked and interested attention, and during the peroration was rapturously and repeatedly cheered by the immense audience.

The resolution was to the effect that the twenty-six young men called up by the secretary, and who had answered to their names, should be received into full connection as accredited and regular ministers of the Wesleyan Methodist Church of Canada.

The Rev. Mr. Borland then rose to second the resolution, which he did in the following terms:

The advanced hour of the meeting and the desire of allowing a suitable opportunity to our respected visitor, Dr. Hibbard, to address us would justify me in simply saying that I second the motion, and in then resuming my seat, but the importance of the object the motion refers to requires that I should say a few words. The deeply interesting speech of my esteemed friend and brother, Dr. Nelles, has suggested the pleasing idea of the union of the church above with the church on earth. I have thought of the apostle's statement: 'Of whom the whole family in heaven and earth is named," and of that other passage, "wherefore seeing we are compassed about with so great a cloud of witnesses." The sainted Stinson, Wilkinson, Musgrove and others, who have gone to heaven from our

midst, are not uninterested spectators of such a scene as this—and what a scene for either heaven or earth to contemplate! Such a number of intelligent and conscientious young men giving themselves up to the work of the ministry, is not only a fact over which to rejoice, but one to note as a proof, that the never-to-be-forgotten exclamation of our benevolent founder is still applicable: "The best of all is, God is with us." Will any one doubt this? Then how will he account for the spirit and purpose of these young men? The testimony they have this night borne shows most conclusively that they are the subjects of that salvation which they are desirous of teaching to others; and how has this been effected but by the power of God. The period of trial and the process through which they have passed proves our obedience to the apostle's precept to "lay hands suddenly on no man." We have tried them, and I may add, they have tried us. We have become satisfied that they possess those gifts and graces of the Holy Spirit which fit men for the work of the ministry. They have so tried the work on which they now seek more fully to enter as to know its true character; and with all their knowledge of its toils and its trials and of the demands for sacrifice and for self-denial, they desire, ardently desire, to consecrate their talents, and strength and life to its requirements. To what but the power of the Holy Spirit are we to attribute this? Willingly they sever themselves from all prospects of wealth and honour and pleasure, such as the world affords, and which even good men may innocently seek, and that for the pains and privations of the Methodist itinerant life! Here, I say,

we have motives and objects which the Spirit of God only can originate and sustain, and here we witness the encouraging fact that (in these young men, and those who like them, are seen from year to year in our Conference giving themselves up to God) the presence and power of God abide in our church. I would gladly extend my remarks if I could do so consistently, but I feel that I must now make way for our respected guest, and I therefore beg to say that I have great pleasure, Mr. President, in seconding the motion before the meeting.

The Rev. F. G. Hibbard, D.D., was then called upon by the chairman to address the assembly.

He commenced by saying that the president, like St. Paul, being crafty, had caught him with guile. He had come as a stranger to learn, not as a spy to search out the nakedness of the land. He had come to study the developements of the Methodist system in this country, and had not expected so soon after his arrival to be called upon to speak. He desired to know if the seed sown in Canada had brought forth the same kind of fruit as it had yielded in the United States He had found that there were some little external differences, but the sap, the leaf and the fruit were identical. They were the same, and the results proved that the plants belonged to the same family.—Methodism was the same all the world over, whether the governments under which it grew were monarchical or half savage. Let it take hold of the conscience and of the heart and it invariably produced the same effects. He had heard the examination, in theology, of the candidates for admission into full connection, and was pleased to ob-

serve that they were sound in the essential truths of religion. He had carefully noticed that the chairman had laid special stress upon the vital points insisted upon in the United States, and that these points had been as clearly and faithfully defined. From his heart, therefore, he wished these young ministers a large and full success He was particularly thankful to mark that the old doctrine of a Divine call to the ministry as an indispensable pre-requisite was so jealously guarded and recognized. It was not an abstract knowledge of theology that fitted men for the solemn task of evangelizing their fellows;—they must be commissioned by the proper authority. It was not enough for a person to have studied diplomacy and to be theoretically competent to negotiate between his government and other states: he must have the credentials appointing him to the office; he must be able to exhibit his commission as an ambassador; he must be accredited. And so it was in God's kingdom. What did Paul say? "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." And he read also that the Lord Jesus had made over to the church the power of the keys. He believed in keys, though not, perhaps, in the sense in which others did, but as God had invested human governments with the secular power necessary to repress vice and preserve order, so he had invested the church with the power necessary to its proper and holy functions. He had also heard the examination of the candidates as to their knowledge of the jurisprudence of the church, and had found they understood it satisfactorily. He saw that they appre-

ciated the use of the keys to lock and unlock, so that the censures which they might be called upon in any case to deliver might have their proper moral effect upon offenders. He did not believe in the power of the ministry to decide men's fate after death; to open or to close the avenues of heaven, but he believed in the necessity of discipline under the authority of the Head of the church. There were persons who professed to hold and believe that the church was a mere voluntary association which derived its power from the people, but he believed that its authority was from God. He believed in Peter as a commissioned apostle charged to care for the flock, and the tenderly beautiful passage which committed this trust into his hands would be easily remembered: "Simon son of Jonas lovest thou me"? "Yea Lord thou knowest that I love thee." Then "feed my lambs;" the word rendered *lamb* was a diminutive in the original and meant little lambs or lambkins, and the word *feed* embraced other ideas besides that of giving them food. It meant to tend, and implied protection and discipline,—*shepherdize* my lambkins. This inquiry and charge extending from the youngest of the flock to the sheep was repeated three times, indicating the solicitude of the Divine shepherd. But what was the special qualification required of the under shepherds? "Peter lovest thou me?" Only as thou lovest me can'st thou feed my lambs and my sheep. Brethren, will you mark the supreme importance which Christ attached to this feature, this all-comprehensive condition, and will you endeavor always to lead your flocks under the

constraining influence of this godlike attribute? I trust you will. [The effect of this passage in the reverend gentleman's address, which is but imperfectly rendered, was observable in many wet eyes]. But, to change the figure: if any of us wanted to find out the road to any particular locality, would we go, think you, to a surveyor or topographer,—to a man of science in laying out the country? No; but we would go to the man who had gone over the road himself, who was well acquainted with it, and who could tell us of all its turnings and windings. It had been well said that "the knowledge of a peasant," in such cases, "was better than the guess of a philosopher." Well, the church wanted ministers who had gone over the road—men who themselves were personally cognizant of its difficulties, and of its provisions for rest and refreshment. Would any man of sense judge of an apple, and purchase a quantity by the beauty of its form and color? Would he not rather judge of it by its taste, and if found sour or bitter, would he consent to accept its outside appearance in lieu of the qualities proper to that fruit? Of course not. Well, religion was to be judged in the same way. "O taste and see that the Lord is good;" and only those who had tasted themselves could properly recommend the blessed fruits of religion to others. Allusion had been made by some of the young men to Victoria College, and he (the speaker) remembered with great pleasure the old school-house in which he had first been exhorted to give his heart to Christ. It was well and important to have colleges to assist in training young men to the work of the ministry,

and he was glad to find that so holy an influence had been exerted at that institution upon the minds of its students; but the real education of a minister was that which he acquired while doing God's work. It would have been just as proper to send Moses to school to learn how to work miracles, as to expect that college education alone would make a gospel minister. It was power that was wanted, the power from on high, so prominently and emphatically claimed by the Principal of Victoria. He loved that grand, simple old word, "power." A locomotive in itself was a powerless thing: it could not move itself, and much less could it move other substances; but let the power be supplied, let the water and the fire be given to it, and the steam generated, then there was power—a terrible power. And equally destitute was man, naturally, of power for good, though powerful enough for evil, until the Divine unction was imparted, and then, like the resistless locomotive, he would do his appointed work with energy and success. But, oh! the power might be lost. It was said that before the destruction of Jerusalem a voice was heard several times in the temple, saying:—"Let us depart, hence;" and if ever Methodism became barren of results, it would be when the power which had so visibly marked its progress in the past had departed from it,—which might God avert.

It is hardly necessary to say that the speech of Dr. Hibbard was heard with extreme pleasure, and that its progress was marked with many tokens of hearty approbation; but it may not be amiss to state that it was almost unpremeditated, he having arrived but a few hours before, which

hours had been almost altogether spent in the Conference, as the allusions to the theological examinations prove.

The motion was then put and carried by a rising vote of the ministers present, and the services were brought to a close by a prayer of extraordinary fervency and power offered by the Rev. J. Carroll, co-delegate, who also pronounced the benediction.

Such a service had never before been witnessed in Quebec, and it is not improper to add, that it is believed no service in connection with the Methodist church in this city was ever held which afforded the congregation greater profit or delight. It was considered ample repayment for any effort made to secure the holding of the Conference here, and without question it will continue to be long remembered and spoken of as one of the bright periods in the history of the church among us.

FOURTH DAY.

SATURDAY, *6th June*, 1863.

THE Conference was opened in the usual way. Most of the day was occupied with the consideration of character. Some memorials were presented to Conference, and referred to the proper committees. The following resolution was introduced and unanimously carried :—

Moved by the Rev. J. Borland, seconded by Rev. C. Lavell, M.A., "That this Conference hereby expresses its affectionate testimony to the excellent christian character, and useful ministerial work of the Rev. Gifford Dorey, who has laboured for the last seventeen years in Canada ; and as our beloved brother is now about to return to England, we recommend him to our fathers and brethren in the parent land, with prayers for the Divine blessing on himself and his family, wherever their providential lot may be cast."

SABBATH SERVICES.

THE services of the Sabbath commenced with the "Conference Love Feast" at half-past eight o'clock, A.M. The Love Feast was conducted by the Rev. R. Jones, and was of a most delightful character. So hallowed a service will not soon be forgotten by those of our ministers and people who were present.

SERMON,

By the Rev. F. G. Hibbard, D.D.,

One of the Delegates of the General Conference of the Methodist Episcopal Church of the United States, to the Conference of the Wesleyan Methodist Church of Canada, assembled at Quebec, preached in the Wesleyan Methodist Church of that City, on Sunday morning, the 7th of June, 1863.

On this occasion the spacious edifice was filled to its utmost capacity, not many less probably than two thousand persons,—including over two hundred ministers—being present.

The Rev. Dr. Hibbard before announcing the text, stated that, prior to commencing his sermon, he wished it to be understood that he did not propose to preach to the ministers as such, but that, by the help of God, he would endeavour to address the consciences and understandings of the congregation upon the great doctrines of salvation, and without special reference to the circumstances which had brought them together, he wanted so to shape his discourse as if possible to reach some wandering sheep. Remembering the words of the loving Saviour, "what man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it," he would say let us this day endeavour to find the lost sheep, and if it would please God to give him even but one such erring soul, the result would abundantly repay the effort.

TEXT.—St. Luke's Gospel, 23rd Chapter and 42nd verse: "Lord remember me when thou comest in thy kingdom."

These words would at once be recognized as the prayer of the dying penitent thief who suffered at the same time that the Saviour of men was expiating their guilt upon the cross. This was his last and probably his first prayer to Christ. The answer to that prayer would also be remembered: "Verily I say unto thee, this day thou shalt be with me in paradise." Here we had not only a sublime scene, but a phenomenon so rare that it was proper to guard against misconstructions—a sinner of the worst class, saved from the depths of crime, and translated into the kingdom of God, made an heir of glory, honor, immortality and eternal life, and all through one brief prayer in the last throes of agonized existence! Through this text I propose, said the preacher, to reach if possible two classes of persons;—first the presumptuous, who always think there is time enough yet, and who delaying their repentance lose the present opportunity, thinking or pretending to think that one prayer, just on the brink of the grave will save them. The other class were the desponding, those who were in the depths of depression and almost of despair. These he earnestly desired to encourage and to bring in humble penitence to trust in the Lord Jesus Christ. He had been led to look at this remarkable prayer and at the manner in which it was offered, and he would endeavour to bring out the hidden reasons for its wonderful efficacy,—the reasons why it was so soon answered, and why it was so prevalent with God. There was then true penitence, there was occasion, and there were favourable circumstances

which no doubt had shed spiritual light on the mind of the malefactor. Penitent prayer is always coupled with confession, and we accordingly find that this poor sinner was ready to acknowledge his sinfulness. Hear him addressing his still hardened and unrepenting fellow, "And we indeed suffer justly, but this man hath done nothing amiss." In this one sentence he takes upon himself the guilt of his life, admits its deep demerit, and without attempting any plea or reservation, consents to the justice of the penalty which dooms him to death. "We indeed suffer *justly*." All acceptable prayer must be made in this spirit. He that comes to God to tell him how good he is, how much he has done, what amount of alms he bestows, will go like the Pharisee as he came, and with the additional guilt of an impenitent prayer. The dying thief reproved sin in his companion, and that showed the hatred he felt for it. Though his words were few, they were very significant. When the impenitent man at his side blasphemed and reviled, he turned and rebuked him, saying "Dost thou not fear God, seeing thou art in the same condemnation?" Just as if he had said, "Dost thou not at such time as this fear God before whom thou art so soon to appear? Do not the terrors of this dread hour excite in thee some reverence?" This was his language, and it showed that his heart entertained an abhorrence of sin. There was a great deal here. My hearers, when you have a penitent and repentant view of sin, you will hate, abhor and avoid it and seek deliverance from its bondage. You will also come under the moral necessity of reproving it in words as the penitent thief did; you will do so in your altered life and

manners, and your altered life will show that you utterly hate and disallow it. No prayer can find acceptance which does not exhibit to the scrutinizing all-seeing eye a perfect hatred of sin and a settled purpose to suppress it. Indifference to sin is the essence of impenitence and impiety. We may reprove sin in various ways, and our very appearance will do so if we are faithful. A friend told the preacher, that when he resolved to seek pardon he also re-resolved to keep his purpose secret until he had obtained the blessing, when he proposed to confess it. He began to pray, but he had not prayed many hours when his friends discovered his altered manner, and taxed him with having become religious. How soon the expression of the countenance becomes altered under such circumstances! The state of the heart invests the countenance with an expression which cannot be mistaken,—a quiet and serious expression which the world knows well how to interpret. Prayer should be offered up in the spirit of patience, and in no other. In this way we take sides with God, and it becomes consistent with God to meet us. He loves and desires to bless us, but is held back by moral propriety and by what is due to the government of the universe. When Absalom rebelled against the king his father and was discomfited, he fled the land, but in two or three years, through the artifice of Joab, obtained permission to return, but the king could not consent to see him until the matter at issue was first properly settled. He could not bring him to his home and his table, though his heart yearned and longed for his son. Why could he not? Because he was withheld by the moral proprieties of the case. So the loving Eternal

Father and King is prevented by the high moral considerations which regulate his administration from blessing the sinner, until the sinner changes his rebellious attitude, but when he does change his attitude and becomes contrite, it requires but a short prayer to reach the divine ear and to ensure an answer of love and peace. But there was a wonderful humility in the prayer of this suffering sinner. He did not ask a high place for himself or any particular allotment whatever. How chastened and reverential his language, "Lord remember me when thou comest in thy kingdom." "O be pleased to think of me, just to *think* of me." This was all he asked, and it was all he needed to ask. He asked that he might come to mind in the day of Christ's coronation and glory, and left it to His goodness and wisdom to determine his grade of blessedness. He only asked a place, and he was assured that one would be found for him. When the prodigal son came back to his father, he did not appear as an heir to claim, as before, a partition of the estate, or to ask a share in the name and honor of the house ; no, but he came confessing his sin : "I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." And whenever any of you shall feel that sin unfits you for the enjoyment of God, you will be content with the lowest blessing,—which is pardon. When the blind man wanted the restoration of his vision and applied to Jesus, he did not ask to be made rich or honorable, but his answer to "What wilt thou that I should do for thee ?" was, "Lord that I may receive my sight." We have reason to believe that God is able and willing to do "exceeding abun-

dantly above what we are able to ask," and when our prayers are offered in the subdued language which bespeaks true penitence, they will certainly and speedily be answered. The thief's prayer had another important element in it, which he (the preacher) could not pass over: it honored Christ, and all our prayers must embrace this feature, or they cannot be answered. He was not of course speaking of the heathen who had never heard of Christ, but of people in Christian lands who had heard and who knew what the Lord had done to save them, for "there is none other name given under heaven among men whereby we must be saved." And mark how this sinner understood the character of the Divine victim near him. He asserts the innocence of Christ: "This man hath done nothing amiss," meaning not only that he had committed no crime deserving of death, but had committed no wrong, no impropriety whatever; that there was no good charge against him, whereas "we" thieves "justly suffer" as the due reward of our crimes. He (Dr. Hibbard) had never heard but of one man who pretended to have detected moral obliquity in the life of the Saviour, and it was reserved for his country—the United States—to supply the accuser in the person of the infamously notorious Tom Paine. But it was not enough to acknowledge that Christ was an innocent victim, nor was it enough to admire his character, and to say with some that he was the best man and the greatest reformer the world had ever seen. Nor was it sufficient to admit with the Pantheistic teachers that he was an inspired person in the poetic sense, and an enthusiastic worker in the cause of humanity. It was not so

that the penitent thief viewed his character; he regarded him as an immaculate and divine person, and for him to say this, exhibited greater faith and courage than for us to say the same, for he did so in the presence of angry enemies. He called him Lord or Jehovah, the God of the Bible, from which we may safely infer his belief in Christ's essential deity. This may further be argued from the nature of the prayer which he presented, for he was a dying man and his petition had reference to the after-state. By implication he called him King: "Remember me when thou comest in thy *kingdom*," and the necessity for such a belief in view of the prayer he offered ought not to be overlooked. Over the head of the cross was nailed a piece of writing or a tablet whereon was written in Hebrew, in Greek, and in Latin, the accusation and cause of condemnation of the Saviour, that all the thousands there assembled,—among whom were people speaking these several languages,—might know why he suffered. The Jews had just been celebrating their greatest feast, the Passover, and at such a time there was always an immense concourse in Jerusalem, gathered from all the nations of the world. The superscription was, "Jesus, King of the Jews," and it seems that the penitent thief accepted the statement as a verity. Here were Roman soldiers to make the execution sure, and here were dignitaries of the Jewish church, full of malice and hatred, to sanction it, and to encourage the dense masses of the persecuting, brutal rabble: but not one mouth was opened to speak in his favor. John and Peter were there, and so were other disciples, but they were all silent;—no one lifted up his head or his voice in de-

fence of the sufferer. "The multitude and they that passed by railed on him, wagging their heads;" "the rulers also, with them, denied him," and "the chief priests likewise did the same." Then the soldiers took up the scoffing and "mocked him," and, as if there needed a climax to all this opprobrium and contempt, the other thief joined the infatuated populace, for we read: "And one of the malefactors which were hanged, railed on him, saying, 'If thou be the Christ save thyself and us.'" Here then we have the Jew and the heathen, the church dignitaries and the rabble all joining together to embitter his last hours. To rail is to blaspheme, to deride is to turn up the nose in scorn, and to mock is to mimic and to trifle after the manner of children. What a scene is this! What words are these! I see the King of Glory, the Lord of Lords, who had become the Son of man, hanging and lacerated, blasphemed and mocked! At the foot of the cross I see the soldiers parting his garments as their legitimate spoils, and casting lots for his seamless robe! I hear the multitude challenging him to come down from the cross; and I perceive that every disciple's voice is hushed in silence! But amid all the noise of this crowd of scoffers, deriders and blasphemers there is at last heard one speaker, one confessor; and while the dying Lord appears unable to save himself, this man commits his soul into his hands. As if he had said, "In spite of all this I take thee as my Lord and King; in spite of the ignominy of thy present condition I accept thee as my Saviour; and oh! I implore thee, that when thou comest in thy kingdom, thou wilt remember me." Here is, indeed, a prayer worthy of the name; here is a confes-

sion and a penitence, the sincerity of which admit of no question! How did the man learn anything about Christ? He was a Jew, and his mother had probably taught him, when he was a little boy at her knee, out of Moses, the Psalms and the Prophets, to expect the Messiah. Perhaps he had been brought to the Synagogue in those early days, and had heard the scribes and other teachers expound the law and the prophets. Yet after all he was but a common sinner, and it is probable that he had not come in contact with Christ until that morning. He might possibly have seen Jesus before the bar of Pilate, and witnessed the unjust trial at which he was condemned. He had, no doubt, seen the executioners nailing the writing to the cross, and he had just heard the sublime prayer: "Father, forgive them for they know not what they do." More he did not hear until he heard the answer to his own plea: "Verily I say unto thee, this day shalt thou be with me in paradise." He had, perhaps, observed the sun darkening, and who knows but he had heard the message which Pilate's wife had sent to him "to have nothing to do with that just man"—in the way of condemning him. He might have seen and heard all these things, but it seems evident that his chief opportunities had been confined to that one morning, and to the scene of the execution. If so, he had studied Christianity under very sad circumstances, though aforetime he might have learnt from Isaiah concerning the Man of Sorrows, and now finding the circumstances to harmonize with the predictions, might have drawn the conclusion that he was in very deed the Messiah the Saviour of men. If the preacher had succeeded at all in presenting the case, his

hearers must have felt that this instance of divine compassion was not a departure from the established method of grace, but that all the essential conditions of salvation were complied with.

He would now request attention to the character of the Lord Jesus as exhibited throughout this solemn scene; and if there is a person in the audience who denies his divinity or messiahship he will ask him to consider well to what a conclusion such opinions must bring him. Here we have Christ dying on the cross, and at his side a penitent felon invoking his mercy, and committing his departing soul into his hands. Christ answers, and assures him a safe and happy admission into paradise. What does this all mean? It must mean that he was what he professed to be, an Almighty Saviour, or—an impostor of a darker and more daring type than had ever been found among the very worst of men. This is the conclusion, and no evasion will avail the unbeliever. Here we must admit the dominion of Christ over both worlds, or brand him as a deceiver who has no parallel in the history of imposture. Mahomet never professed to save men by his own power. No believer in Islamism ever held that Mahomet controlled the destinies of the soul by virtue of any personal power. If Christ had been a prophet like Moses or John the Baptist, the answer he gave the thief would still have been blasphemous, and if he had not really possessed the keys of hell and of death, this assumption would have sunk him below the level of Mahomet in the proportion in which his profession was higher. But there is no room for such arguments; Jesus was all he claimed to be, and oh! let me

but find him near in the hour of dissolution; let me die like the thief, let my eye take in the same scene, and let me roll my burden of desire on Him, and be able to say with Stephen, "I see the heavens opened, and the Son of Man standing on the right hand of God." And just as my soul is departing, let me be able to say, "Lord Jesus, receive my spirit," or in the language of our poet:

"Other refuge have I none!
Hangs my helpless soul on thee.
Leave, ah! leave me not alone;
Still support and comfort me.
All my hope on thee is staid,
All my help from thee I bring:
Cover my defenceless head
With the shadow of thy wing."

Here was an amount of faith worthy to take rank among that of the worthies recorded in the 11th of Hebrews; for, considering the opportunities which this poor man was favored with, one cannot but regard his case as almost marvellous. Here was an admonition to the first class of hearers he had named. This man had never rejected Christ before, and whatever he had done he was not gospel hardened. How different the case of the persistent rejector of the offers of salvation! I declare to you, my brethren, with a solemnity of feeling which I feel it utterly impossible to express in words, that when I see an immortal creature with reckless perversity of will refusing Christ, refusing to come to the light, refusing to yield to the convictions of his conscience, and saying in effect to the Saviour of the world, all the while that his judgment is convinced, "Go thy way for this

time, for I cannot accept salvation to-day," I declare to you that I tremble and shudder at his daring impiety and at the terrible peril he incurs. Let me warn any who are doing this that they take the responsibility upon themselves, that their blood is on their own heads,—for God is in no wise bound to renew the offer,—and each call may be the last. May God be merciful to such, and give them again to feel the force of his truth. But let me say that Christ designs to encourage in all possible cases. I have come with this message to many a despairing sinner, and never could refrain from the attempt to bring even the most hardened to the cross. I feel that the ability of Christ to save is of so wide a compass, His mercy so great, and his solicitude so constant, that none really need despair who are conscious of even a faint desire to be the partakers of His grace. And when right views are created, even though it were on the verge of the grave, I can take the dying sinner in prayer to God, for I am satisfied He is not willing that he should perish. I can never admit the thought that a man has sinned too long to preclude his obtaining mercy. While a man yet lives and can feel, while Christ prays and while the Spirit excites to penitence, there is hope. What does St. Jude say? "And others save with fear pulling them out of the fire." Did any of you, my brethren, ever save any one out of the fire, who, though partly burned, escaped with his life? Did you ever see any one snatched from a burning house? O! aged sinner, the house you live in is in imminent peril.

"You have long withstood His grace,
Long provoked him to His face:

Would not hearken to His calls,
Grieved Him by a thousand falls."

Yet there is mercy for thee even at this time,—possibly the last time that the message may reach thee. You will remember, my hearers, that Jesus passed through Jericho "a last time" on his way to Jerusalem, and that there He found a man, little of stature but large of soul, who availed himself of this last visit, and gladly received the tidings of salvation. Of late I have often thought of the many who, from month to month, and year to year, had heard the message of mercy; I have thought of them as soldiers on the battle field, or as confined in the hospitals in every form of mutilation, or as sick and dying, yet I felt confidence to say to such: "Soldier, there is mercy for thee; lift up thy heart and believe in Jesus;" "Dying man there is help for thee if thou art penitent." O! how I love to exhibit this loving Christ, and to trust in Him! and if I had a greater soul, or a thousand souls, most gladly would I commit them all to Him. If I did not believe this I would want my commission revoked, for I would not know how to preach. I rejoice to believe that

"While the lamp holds out to burn,
The vilest sinner may return."

And I only desire to guard this point by saying that at such a time penitence and faith are as indispensable as at any other period of life. God will not save a man because he is frightened or because he cannot do better and must go to judgment. Is there a person in the audience who doubts the difference between the holy and the unholy? Then

let me state it: the penitent thief dies with the light of the blessed promise,—"This day thou shalt be with me in paradise;" but how dies his impenitent companion? They both pray, and to one Christ gives no answer, while to the other he stretches out the hands of Divinity and opens the gates of Heaven. The silence he keeps towards the first has a depth of meaning which the soul cannot comprehend. I pray and God does not respond! I come to the foot-stool of my Sovereign to make my petition, and he deigns no reply! See another coming; he presents a brief prayer and immediately the king opens his palace, and unlocks for him the treasury of the kingdom; nay, he admits him among the heirs to the throne. Why this difference? Look at the impenitent, "If thou be the Christ." He puts unbelief in the foreground, he casts doubts upon the power of him to whom he prays. Look at the request he makes. He does not ask for salvation. His wishes are only the promptings of animal desire. He suffers and asks to be relieved from pain. "If thou be the Christ," exert thy omnipotence and take us down from the cross. The moral defectiveness of this prayer was the cause of its rejection; there was no faith in it, no contrition in it, no desire for God in it. And O! how many there are who pray just in this way. They get into trouble and say in effect, "If thou be the Christ," if thou art able, get me out of my difficulties, recover my wife or my child from sickness and peril; but there is no devout aspiration for pardon or for grace to lead a new life. Is it strange that such prayers are not answered, and should not the silence which God preserves be regarded with more dread than if the rebuke

came with seven fold-thunders? I have no expectation of ever preaching to you or seeing you again, and our next meeting will undoubtedly be at the judgment. Let me then hold up Christ once more, as he hangs on the cross; and while I lift up my heart and ask that God would incline you to pray the prayer of the penitent thief, let your own hearts go out in earnest supplication for the same blessing. And then let me beseech the young men about to be set apart for the work of the ministry, to be ever mindful to keep Christ before the dying. Tell them there is a power above the power of death, of sin and of Satan; that all power is given to the Lord Jesus; that every sinner may be saved; that his blood cleanses from all sin. Tell this not only to the dying, but to all men, and tell it always. O! I would that I were younger, and had more years left to preach to a dying world,—to preach to all, and cry in death, "Behold, behold the Lamb!" May God add his blessing. Amen.

A hymn was then given out, as usual, when the Rev. Mr. Gemley, the pastor of the church, announced that after singing, the ordination of the young ministers, who, after a full probation, had been accepted by the Conference, would be proceeded with; but if any of the audience desired to leave—it being already past noon—they could do so during the singing. Very few persons, however, availed themselves of the suggestion, and after the hymn the solemn ceremonial was commenced by the Secretary of the Conference calling upon the young men by name to come and stand at the Communion railing, which they did.

CHARGE.

THE President of the Conference, Rev. A. Green, D.D., then addressing these parties said,—My young friends—the solemn transaction in which you are now engaged, and through which you are about to consecrate yourselves in a more formal manner than you have hitherto done to the service of the sanctuary, is one which will form a most important era in your lives. Whether you look forward to your holy work or backward at the steps by which you have arrived at this point, you have cause of devout gratitude to God. Hitherto you have been teachers only, but hereafter you are to be pastors, and in this new relation you will assume new and weighty responsibilities. These will require that you should seek for the additional grace by which you may be enabled faithfully to discharge your duties and redeem the vows you are about to make. I trust your future course will show that you possess the attributes held necessary to qualify men for admission into the holy office by the apostolical form of the imposition of hands. If any of you should entertain the idea that your education in theology is accomplished, and that you have nothing now to do but to read and preach, you are sadly mistaken. You will not by any means be done work when you have well studied and prepared your sermons, and you will have but discharged your office in part, when you have faithfully preached the gospel. You will require to be constantly fed with the bread of life, and it will be your duty to feed others at their own homes. It will fall to your lot to resolve many doubts and to allay many fears; many questions relating to the work of grace in the human

heart will be submitted to you, which must be answered, and by frequently seeing and conversing with your flocks, you will seat yourselves in their affections. If you do so, they will hang upon your lips with confidence, and you will be the cause of blessing to them. Never forget that you are pastors, and that, as such, you are bound to be examples which others may safely imitate. Preach Christ. The apostle, as you know, says, "We preach not ourselves," and I know of no more pitiable exhibition of human weakness or folly than a minister of the gospel who puts himself in front of His Master. A man may preach eloquently and forcibly, and discharge the other duties of the holy calling with ability; but if he makes the impression that he means to exhibit himself rather than his Lord, his mission will be a lamentable failure. Put Christ right in front. Present him as able to save all that come to God by him, and in preaching Christ use Bible language. Study to make yourselves familiar with the divine word, so that you may always be able to quote it appropriately and correctly. I confess I look with much anxiety upon the tendency there is among ministers to fall into the temptation of attempting eloquent rather than soul-saving sermons. Remember that the word of God is the Sword of the Spirit, and that without the influence of that Spirit you can do nothing. Remember also, that when Christ gave a commission to his disciples to go into all the world and preach the gospel to every creature, He directed them to remain at Jerusalem until they were endued with power from on high. If under the influence of that Divine Instructor you preach the Word, if you do so in season and out of season, and if you exhibit in your own lives the

graces of the Spirit, you must be successful; you must be the means of converting and saving many precious souls. And may the Lord of the vineyard who has sent you, go with you and fully prepare you for your blessed work.

The usual form of self consecration by audible answers on the part of the young men to the questions proposed in the discipline and the solemn ceremonial of ordination by the imposition of the hands of the president and other aged ministers, were then gone through. The vast congregation loooked on with the profoundest silence, and no doubt many an earnest prayer was breathed to Heaven that the vows now being recorded might never be broken. Most of the young men seemed deeply affected, and the whole scene was one which could not fail to be productive of profit to those who were present.

[In the afternoon the Rev. Wellington Jeffers, D.D., preached to a large congregation from "Ye are the salt of the earth," and we had the promise of one of the ministers, who reported him in full, that he would supply the sermon, but to the present it has not been received. We are in hopes, however, that it will yet come in, when we shall be happy to add it to the other "Memorials."]

EVENING SERVICE.

As in the morning, the church was filled to such an extent that forms and chairs had to be brought into the aisles and every other vacant place admitting of them, and after the singing, prayer and reading of the Scriptures, the Rev. F. Hodgson, D.D., of Philadelphia, already mentioned in these pages, preached the following—

SERMON.

TEXT.—Psalm xxxvii, 37th verse: "Mark the perfect man, and behold the upright, for the end of that man is peace."

MY bretheren and friends, the world as you are aware, is described in the word of truth as lying in wickedness, and there never was a time since men began to multiply on the earth when this declaration was inapplicable; yet it is quite possible to think worse of the world than it deserves. We see wickedness, shameless, rampant and triumphant, and in our indignation, we lose sight of the happily numerous exceptions. Elijah fell into the same error, and David in his grief, said, "that all men were liars," but God always had a seed in the earth. We read of one who had the constant testimony that his ways pleased God; and of Noah, it is said that he was a preacher of righteousness. Elijah in a time of great corruption fled into the wilderness, and when God asked him what he did there, he answered that the people had thrown down the altars, killed the prophets with the sword, and that he alone was left, and that they sought his life. But what did God say to him in answer? Why, he assured him that so far from this being the case, there were yet in Israel more than seven thousand men who had not bowed the knee to Baal. And we also find that David retracted his opinion, and said he had spoken with undue haste. It is true that wickedness abounds, and that the children of darkness are many, but it is equally true there are also children of the light and of the day, and that though they may appear to be few, yet when counted up they form a goodly company. It is quite proper for the Christian to sigh and to cry

over the abominations which prevail, but he must not confine his view to that side of the picture, he should look at the goodness and should magnify the grace of God as displayed in the character of His saints. "Mark the perfect man and behold the upright"—behold the power of redeeming grace in the life of the perfect man.

I propose to treat this subject in the way in which it naturally devides itself, by considering :—

1st. The terms descriptive of character used, and—

2nd. The declaration respecting the end of such a man. The character described—"mark the *perfect* man, behold the *upright* man." The terms perfect and upright, are not intended to describe two classes, but refer to the same individual. This is a poetic mode of description which abounds in the sacred Scriptures, a prallelism in which the first and second terms have the same meaning, the second being added to give dignity and force to the passage. The word *perfect* is frequently used in stating the claims of religion and exhibiting a conformity to its purposes. Some persons it is true object to the word perfect, as applicable to no human being, but as it is employed in the Bible, I must accept it as correct, and have only to remind such persons that the difficulty is between them and it, not between them and me. But the objection is chiefly to the thing itself, and as I apprehend it arises from a misconception, I will endeavour to remove it and to present the subject so plainly, that (if the objection does not exist in any mind before me) its growth in the future may be obviated. Now, the perfection intended is not an absolute and entire perfection excluding the possibility of defect. Ab-

solute perfection is the attribute of God only. The perfection of the man in the text represents a state which combines all the pre-requisites of salvation. God demands certain moral qualities in man, and whoever comes up to the standard is perfect. If any Christian is found possessed of these features, he may be so designated with entire propriety. Let me then inquire into the leading characteristics of this state,—what are they? Nothing less than real holiness or freedom from sin. Is it not said that "Christ gave himself for us, that he might redeem us from all iniquity and purify us unto himself a peculiar people zealous of good works?" We must not suppose that we may condemn and forsake some form of sin, while other forms may be tolerated. Freedom from sin does not imply infallibility, but fallibility does not necessarily involve guilt. Mistakes are not sins, and any sincere soul may test the fact that it is impossible to feel condemnation or a sense of guilt for involuntary errors. A person may endeavour to feel guilty, but the appeal will come forth, "judge me O Lord." Nor does christian perfection involve freedom from error in practice, for errors in practice will follow errors in judgment. The sincere man conforms to his convictions of right, but if he be mistaken, his practice will be wrong, and yet there is no guilt. Nor again does freedom from sin, imply freedom from infirmities. This is sufficiently evident from the way the Scriptures treat the matter. Paul was conscious of infirmities, and prayed to be delivered from them, but when told "My grace is sufficient for thee," he replied, "most gladly therefore will I rather glory in my infirmities that the power of Christ may rest

upon me." It is inconceivable that he should speak thus of sins, and if so, infirmities are not incompatible with holiness. In writing to Timothy, the same apostle recommended him to take a little wine on account of his often infirmities, and surely he did not mean by this to exhort his son in the gospel to minister to sinful affections. Again freedom from sin does not imply that the subject never sins. No mere man can lay claim to such a state, for "if we say we have no sin, we deceive ourselves and the truth is not in us." All that the perfect christian state implies is, that the man has confessed and forsaken his sins and believed in Christ unto salvation; that he has been pardoned, renewed and sanctified, and that there has been a renovation of the moral principle in his heart. This harmonizes with the declaration, that "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness;" also with 1st John, 1st ch., and 7th verse, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin:" also with 1st Thess, 5th ch., 23rd verse, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." It implies that we love God with all our heart and mind and soul and strength, and that we implicitly and gladly obey him. Again such a state does not imply freedom from temptation, for temptation does not necessitate sin. Our Lord Himself was "tempted in all points like as we are, yet without sin." This passage does not mean that he was tempted in all the forms of

temptation every man may have, but that as each man has his own peculiar susceptibilities to temptation, so was he tempted at all the points he was susceptible of being so. Every true Christian is conscious of the power to overcome, and he *must* overcome or his ruin will be inevitable. "There hath no temptation taken you, but such as is common to men, but God will with the temptation also make a way to escape, that ye may be able to bear it." This state does not imply freedom from liability to fall from grace. Our first parents in paradise were free from sin, yet they fell, and of the angels too some apostatized. This is a point of practical importance, but in being thus particular I do not imagine I am saying any thing new or unusual, for I have no doubt you have been fully instructed in this doctrine. If some one of you convinced of the attainableness of this state, should set about seeking for it with all his heart, should fast and pray and cry to God and should obtain so clear a sense of it as to be enabled modestly, yet explicitly to say so, and should afterwards yield to temptation and fall into sin, what would be the language of many, even in Methodist circles? Why, unless things are much different in Canada from the United States, I fear some would shake their heads and say, "I never like to hear such high professions, and am always suspicious of those who make them." My bretheren, whatever may be our spiritual condition, let us not deny what the Scriptures so plainly teach and join the blasphming world in casting doubt upon the grace which brings a full salvation; for it is true, as it is true you live, that the grace was received though subsequently lost, and it is

equally true that it might have been maintained and may yet be recovered and kept to the last hour of life. It may seem to some that the position taken involves a contradiction, and that infirmity and perfection are wholly irreconcilable; but it is not a contradiction, the man is perfect in one sense—the spiritual or moral—while in others—the mental and physical—he is yet imperfect. You stand under an apple tree bending with the weight of its fruit; you pluck an apple, which in colour, rind and seeds seems excellent, but you taste it and find it sour or bitter, then you judge that it is not yet ripe, and that it should have continued to hang on the tree until it was mellowed by the sun: so, many a man favoured with a perfect physical stature, with a tall commanding figure and a noble contenance, a model in fact for the painter or the sculptor, is a mere show. Converse with him and you find him ignorant and base, perhaps almost a devil. But take another man. He is not thus externally advantaged; he may be poor and even ignorant; he comes to ask employment in some menial capacity, and yet he may possess a sanctified spirit, and of him it may be said as of Nathaniel, "Behold an Isaelite indeed in whom there is no guile." You learn his character and are ready to confide your property and your interests into his hands. Morally he is a perfect man. My brethren, I cannot sufficiently express my veneration for such a person; he commands my soul's homage. But it may be said that a perfection which admits of so many qualifying conditions is not worthy of the name, and is in truth a nullity. Is it then so small a matter to "love God with all the heart and mind and soul and strength"?

Is it so small a matter to be able to "bless those that curse and to pray for those that despitefully use and persecute us"? Is it a small matter to be in a state which prompts us ever to "speak the truth from the heart," and never to use guile, evasion or prevarication? If the world were peopled with such men, there might indeed still be a need for magistrates to adjust the rights of property, concerning which, owing to errors of judgment, there would be disputes, but there would be no need of prisons, for none would wish unlawfully to appropriate his neighbour's goods. May the Lord speedily bring about the time when all will be thus sanctified. Some one may ask, however, where such holy people are found, but it is not my province to indicate them, nor would it be right to do so. It is a comparatively easy thing to impugn the highest character and to throw suspicion upon the purest motives. The adversaries of Christ accused him of a profanation of the Sabbath—he who was Lord of the Sabbath,—but I have no manner of doubt that there are many such entirely holy men in the church, and not in the Methodist church only, but in other churches as well. Many years ago I read a sketch of the life of Mrs. Edwards, the wife of President Edwards, so well known as the author of a celebrated work on the freedom of the human will, and it was related of her that she had become very solicitious for a deeper work of grace in her soul. She sought earnestly, and God blessed her, in so large a degree, and her soul was so favoured with the Divine presence, that she would not have done anything she considered wrong to save her life. Now whoever reaches this state of experience will not be

troubled by me to press to higher attainments. How much higher than this can an archangel climb? Will it be said that the Psalmist in the text was describing an ideal character? Had he not just delineated a wicked man in solemn words, and what reason is there to believe that the view he gives of the good man is not equally reliable? He would have been trifling with, and misleading the church, if in this case he had drawn upon his imagination. But are we not told that Zacharias and Elizabeth walked in all the commandments and ordinances of the Lord blamelessly, and what further proof do we need of the attainableness of such a state?

Let me now come to the consideration of the death of the perfect man: "Mark the perfect man and behold the upright, for the end of that man is peace." The term peace, here, has a wider signification than friendship, or being free from anxiety: it has the qualities of security and prosperity, and corresponds with all these. He is at peace with God, with whom he has become reconciled.—He has surrendered himself to Him, and God is on his side. He is at peace with himself; there is no war in his soul; there are no risings of mutinous passions against his sanctified will and judgment. His conscience is at peace, and in death he has no reproaches to make to himself for his devotedness to God. Men often reproach themselves for not being Christians, or for not being faithful Christians, but I have never known one reproach himself for having become a Christian. He is at peace with his fellow men. If a man's ways please God He makes even his enemies to be at peace with him. It is not that he has no enemies,

for it is almost impossible for a Christian to be faithful to his profession without exciting animosity. This very faithfulness is a standing rebuke to the misconduct of the wicked, and they will resent it, but there is that in him which will overcome even his bitterest foes. They cannot stand against his gentleness and his forbearance. When the enmity is all on one side, and there is only good will and kindness on the other, it must sooner or later give way. Look at Stephen in the hands of his infuriate adversaries! They hurl murderous stones at his unoffending head! his blood-stained, battered and mangled form is yielding up its life,—but he has yet the power of utterance. He speaks! listen to his dying accents. Does he invoke vengeance upon his murderers? Does he even exhibit resentment towards them? Hear him: "Lord lay not this sin to their charge." How similar to his Master's prayer: "Father forgive them, for they know not what they do." What a spirit to die with! He has perfect tranquility; he is neither agitated nor agonized. God sustains him; God verifies to this the first Christian martyr his blessed word of promise, and with David he may say, "though I walk through the valley of the shadow of death I will fear no evil, for thou art ever with me," &c He has an abiding sense of security. He always feels safe, and let him die at home or abroad, he is equally happy. He may die surrounded by his weeping friends; he may be called to die far from home, among strangers; he may be hurried away by the explosion of a steamboat, or by the collision of railway trains, but in any case he is safe. He may die on the battle field, where thousands meet in mortal strife; but he is safe; all is

well, death can do him no harm. And this is not the result of philosophy or stoical insensibility; on the contrary it is the result of forethought, of previous preparation. It is because he knows and feels that all is well, and will be well that he experiences this quietude, this serenity. "For me," he says, "to live is Christ, but to die is gain." With death there will be an end to his toils, trials, temptations and afflictions. I have now been twenty-five years in the ministry, and have attended Conferences every year;—during these years I have heard, almost regularly, the announcement of some deaths among my brethren, and I have never known one instance in which some one who was acquainted with the deceased did not rise up and say, "I knew our dear departed brother well; I visited him in his last illness, or I was with him in his last hours, and the gospel he had preached to others was to him the source of unspeakable peace, comfort and joy, sometimes of exceeding great triumph." Such were the testimonies in the United States Conferences, and I have no doubt it has been the same in the Canada Conference;—blessed be God who giveth us the victory through our Lord Jesus Christ. Some of you will, without question, have heard of Dr. Payson, a well known and justly esteemed minister of the Congregational Church in New England,—well, he was called to die—he saw he must soon depart, and while yet able to do so, he writes to a friend, in these words:—

"Were I to adopt the figurative language of Bunyan, I might date this letter from the the land of Beulah, of which I have been for some weeks a happy inhabitant.—The celestial city is full in my view. Its glories beam upon

me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun: exulting, yet almost trembling, when I gaze on the excessive brightness, and wondering with excessive wonder why God should deign thus to shine upon a simple worm. A single heart and a single tongue seem altogether inadequate to my wants: I want a whole heart for every separate emotion, and a whole tongue to express that emotion."

Pardon me, my brethren, if I speak of my own domestic circle. Religion is intended to unite us in bonds of the closest sympathy, to help us to rejoice with those that rejoice, and to weep with those that weep. Well, death had made no inroads in my household other than the removal of two infant boys—he had never touched an adult; but I had a daughter nearly grown to woman's estate, and just completing her education, when her gradually changing aspect intimated to our hearts that God was calling her home by that fatal disease which has laid low so many of the most lovely of the earth. She was to die, and she knew it; but she felt no anxiety for herself,—she knew that the exchange of mortality for life would be infinitely advantageous: but she felt for others of the family, and es-

pecially for an absent brother. (Here the venerable doctor recited, in very tender and affecting tones, the contents of the letter in which the dying sister recommended to her much loved brother the religion which was her stay and her solace in the prospect of the great change which awaited her.) She concluded in this way: "I do not fear death, for my Father's arms are around me, and he will carry my spirit safe to the better world. Think of me, my precious brother, but not as a dweller in the cold silent tomb, but as a happy spirit who will still love you and watch over you." Well might the poet sing:—

"Sure the last end
Of the good man is peace! How calm his exit!
Night dews fall not more gently to the ground,—
Nor weary worn-out winds expire so soft.
Behold him in the evening tide of life:
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceived degrees he wears away;
Yet, like the sun, seems larger at his setting!
(High in his faith and hopes), look how he reaches
After the prize in view! and, like a bird
That's hampered, struggles hard to get away!
Whilst the glad gates of sight are wide expanded
To let new glories in, the first fair fruits
Of the fast-coming harvest:—Then, oh then!
Each earth-born joy grows vile, or disappears,
Shrunk to a thing of naught.—Oh! how he longs
To have his passport signed, and be dismissed!
'Tis done, and now he's happy! The glad soul
Has not a wish uncrowned. Even the lag flesh
Rests too, in hope of meeting once again
Its better half, never to sunder more.

Nor shall he hope in vain:—the time draws on
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give back its long committed dust
Inviolate."

But, to proceed, "mark the perfect man," mark his life as well as his death, mark his principles, mark his conduct; let not your attention be diverted by the great of this world, by the proud and the ambitious,—mark the *perfect* man, for, of all men, he is the most deserving of your contemplation. This view suggests the importance of right example. We are constantly surrounded by a crowd of witnesses or observers who mark us narrowly. Perhaps it will be said it is very proper that ministers and official men in the church should be eminently pious, since they are the chief objects of attention; but let me tell you that there is not one member exempt from this scrutiny, this close watching,—and if you fail in any particular, the voice of censure is not withheld because you are not an office bearer: "Aha!" say they, "there's your religion." Some persons will shape their judgment by your frailties; and by some thoughtless word, or unlovely temper, as readily as by some graver fault, you may fix the destiny of a soul. Husband! father! wife! mother! remember this. It is not possible to over-rate the importance of example. "Ye are our epistles," says the apostle; and what would written epistles be of themselves without the living epistles? Men might admire the written word, and say that the theological scheme was indeed beautiful, but the inquiry for examples or witnesses of its practical efficacy would naturally be demanded, and if they

were not forthcoming, the theory would very soon be pronounced utopian. Where are the witnesses? Is it not painful that when the question is put as it is sometimes put: "Is such an one a member of your church?" we are prone to hesitate in giving the reply, fearing often, with but too much reason, that the "such an one" mentioned may have compromised himself, and, to some extent, the cause he has espoused. Oh! that God would so elevate the church that we might have no difficulty in giving the name of the faithful Christian, and, if necessary, the street and the number of the house where he lived. We may do something to glorify God in the very article of death. We may possibly occupy places of honor in this world, but we are passing away, and before long it will be our turn to die. As Sampson in death slew a host of enemies, and dealt a fatal blow to the Philistine, so might we be able to seize the main pillars of Satan's chief temple, and bring down its dome with a mighty crash to the earth! Sometimes the prosperous worldling is compared with the unprosperous christian, and in this way the religion of the latter is made to appear at a disadvantage; but this mode of reasoning is neither right nor fair. The comparison should be made between the prosperous man of the world, and the prosperous servant of Christ;—like the worldling, he too may have surrounded himself with many comforts, and with many beautiful objects of art. He may have to leave a fine mansion, fine grounds and gardens, and many other earthly blessings which the bounty of God has heaped upon him; but in leaving them he knows he is making a good exchange. He is going to a still finer country, to a fairer inheritnace,

to "a house above—not made with mortal hands." Was he honored and beloved in the church and in the state? He goes to receive infinitely greater honors; nothing short, in fact, than a crown of glory that fadeth not away. He loses nothing, but, contrariwise, he is immensely the gainer. But look at the prosperous worldling. He owns many fine things on earth, but he owns nothing beyond—expects nothing—and must leave all his possessions, all his sources of happiness, behind. Who is the most to be envied? Then compare the afflicted Christian with the afflicted unregenerate sinner. If I wanted to picture the most dreadful examples of misery, do you think I would go to the house or dying bed of the afflicted Christian? Ah! no; for he rejoices even in tribulation; but I would go to the dwelling of the stricken, bad man, and, I need hardly tell you, that there I would find extreme, unmitigated wretchedness. He suffers here, and, alas! he must suffer hereafter,—but it is his own fault, for he has had the option of changing his character, and he has refused it. Am I addressing such a person? Let me exhort you to fly to Christ. He is here; able and willing to save and to give you a title to the "inheritance which is incorruptible, undefiled, and that fadeth not away." Now look at the poor afflicted Christian. He is almost impatient to be gone. I have been asked by such a person, "Do you think it is right to be impatient to go? Pray for me that I may have patience to remain as long as God wishes me to do so." Oh! if it be God's will, let me lose all the property I may possess in this vale of tears; let my family all die and leave me alone; let my friends desert me, and my enemies calumniate my name; let me be in indigence

and affliction ; let me lie at the rich man's gate depending on alms, and let me die and be carried to an unhonored, pauper's grave, without a stone to mark the spot, but let me be carried with Lazarus to the bosom of Abraham, and I will account myself blessed. Let me so end my course and I will cheerfully surrender all else.

Mark the perfect man for the purpose of imbibing his spirit. The spirit of God has been stirring up desires in our hearts for a full and complete redemption—a perfect salvation ;—have we cherished these desires ? Ye ministers of the blessed gospel, with your arduous toils and weighty responsibilities ! Ye men of business, with your many cares and anxieties, this is the state in which you can best meet the demands upon your energies It may be that there are mothers here whose lives are a constant effort, amid much discouragement,to meet the requirements of their condition, and perhaps you are saying, " Oh ! if I could get into such a state of experience, I could much better bear with my trials ! Well, it is your happy privilege, and the sooner you seek and obtain this grace, the sooner will you be prepared to meet your duties in a happy and cheerful spirit. How long must we wait for this blessing ? May we not obtain it now ? Is it not to be had to live by and with ? Hear the Apostle : " The law of the Spirit of life in Christ Jesus, has made me free from the law of sin and death."

" There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

Or in the explicit language of inspiration : "The blood of Jesus Christ his Son, cleanseth us also from all sin;" and the power to effect this cleansing is present among us this evening.

"O! that it now from Heaven might fall,
And all my sins consume;
Come Holy Ghost, for Thee we call:
Spirit of burning come.

Refining fire go through my heart,
Illuminate my soul,
Scatter thy light through every part,
And sanctify the whole.."

If God should not deign to own this discourse, then, dear friends, there remains yet the solemn sacramental service, the life-giving bread and the wine, emblematic of the blood of the new covenant "which speaketh better things than the blood of Abel." Let us come so near to Christ in the ordinance as to feel the full virtue of that blood, and, O Saviour of men! display thy power, and may many who are now about to approach thy table retire to their homes with the blessed evidence that they are made entirely whole, entirely clean.—Amen.

After singing and prayer the ordinary service was closed, and then the sacrament of the Lord's Supper was administered to probably not less than *five hundred persons*. So ended this sacred Sabbath, and it is hardly necessary to add that it was one, the memory of which will never be lost by the Methodists of Quebec. One of the most

pleasing features of this last solemn ordinance was the large number of young people of both sexes who surrounded the table and partook of the sacrificial emblems—a feature suggestive of high hopes of prosperity to the Quebec church. May the promise of the seed time be abundantly fulfilled in a glorious harvest.

FIFTH DAY.

MONDAY, *8th June*, 1863.

The Conference was opened with the usual religious services. After some routine business had been disposed of, the following resolution was unanimously adopted :—

"That a deputation be appointed by this Conference to wait upon his Excellency the Governor General ; the deputation to consist of Revs. A. Green, D.D., President of Conference ; James Spencer, M.A., Secretary ; John Carroll, Co-Delegate ; E. Wood, D.D., Superintendent of Missions; S. S. Nelles, President of Victoria College; G. H. Davis, Moral Governor of the Wesleyan Female College ; W. Jeffers, D. D., editor of the *Christian Guardian ;* John Borland and John Gemley.

AFTERNOON.

After devotional exercises, the Annual Report of the Book Committee was presented to the Conference, and after some conversation, adopted.

The Rev. G Dorey, who returns to England to enter the work there, took leave of the Conference in a few affectionate words, in which he made reference to the many pleasures he had experienced in the ministerial work for the seventeen years he had resided in Canada, and in his intercourse with the ministers and members of our church. He deeply regretted that necessity compelled him to leave his Canadian brethren ; but failing health led him to decide on returning to England. The presi-

dent replied to Mr. Dorey in a few kind and affectionate terms; and the Rev. John Douse engaged in prayer, commending Bro. Dorey and his family to the Divine protection and guidance.

A memorial from the French Canadian Evangelical Union was presented, and referred to the Memorial Committee.

The Conference next proceeded to the election of an editor for the *Christian Guardian*. This item of business always gives rise to a little pleasant excitement among the members of Conference, but not such as would lead to any dishonorable or improper rivalry. The ballot, when ascertained, stood as follows :—

W. Jeffers, D.D.	139
J. Spencer, M.A.	59
Scattering	27

Dr. Jeffers made a short and excellent speech in acknowledgment of the confidence reposed in him, for the third time, by the brethren around him.

SIXTH DAY.

TUESDAY, 9th June, 1863.

THE Session was opened in the usual way. Some part of the day was occupied in questions relating to character, and routine business. At 11 o'clock, A.M., the gentlemen composing the deputation from the American General Conference, were formally introduced to the Conference.

On coming forward Dr. Hibbard said :

Mr. President and Brethren,—Perhaps my first words should be in the way of apology ; apology for not coming earlier to discharge the duty of the commission which has called us here. My friend, Dr. Hodgson, and myself were appoined a delegation, and a senior member, Dr. Bangs, was also appointed, his early association with Canada, and his attachment to the brethren here, being well known. Dr. Bangs, old and infirm, had little hope or expectation that he would be able to fill the duties thus confided to him, and yet there was some hope. We waited a year and a-half or more, and God took him to his final home. I cast about at my earliest convenience, and by communicating with the ex-president, Dr. Wood, I got information respecting the sitting of Conference ; we made arrangements to visit you, and by the good Providence of God are here accordingly. The object of our mission left the delegation at liberty to select the time of fulfilling it any day before the next session of the General Conference. We have, however, come at our earliest opportunity to visit you ; and if the visit was not made sooner, it was not for want of prompting of heart nor from tardiness of feeling on

our own part or that of the brethren on the other side of the line. We have felt some embarrassment in coming here at this late hour to present the congratulations and fraternal greetings of the church to you: but I hope, brethren, that these greetings have not grown cold since the General Conference. The heart of Methodism never grows cold; wherever it is, it is a warm heart, and beats warmly, not only for our members, but for all who love the Lord Jesus Christ in every place. When Paul enumerated some points which constituted the unity of the Church of God, you remember he said, "One Lord, one faith, one baptism, one God and Father of Our Lord Jesus Christ." He never said we have one form of civil polity or ecclesiastical government to constitute the unity of the church. No, unity does not rest on these accidents of society, and I am thankful it does not. Why is it that my foot, my hand, my eye, and my ear, all work harmoniously, and serve the common interests? Do we find any anatomical resemblance between these organs? Were we to dissect them with the scalpel knife, we could not see where the point of unity lay; the ear has no resemblance to the eye; the feet to the hands; and yet they are most harmoniously working to the same end. And what is the cause of it, sir? Why one soul animates them, one mind governs them, one interest binds them together; and so when God dwelleth in his church by the Holy Ghost, giving one spirit, actuating all one will, no matter on what side of the line we live—no matter what may be the peculiar cast of our economy—no matter what language we speak, we are all one in Jesus Christ: Jew and Greek, barbarian, Scythian, bond or free, male or fe-

male, are all one in the essential points in which Christ has placed the unity of the church. But I am glad to see a Methodist any day. It does touch me to look at or meet a member of my father's family. You cannot convict me of bigotry in this matter; have we not one common ancestry? Ah, sir, there are ties of unity between us in virtue of our common Methodist ancestry more dear than ties of blood, and more lasting than the conventionalities of society. We date back, under God, to the instrumentality of one mind, and the longer and further back we go, the nearer we come to absolute unity; just as the family of Adam, we can trace our genealogy—the further up the stream of time we go, the nearer we reach the one common parentage. Shall we be forgetful of these things? shall we allow little accidents, little political or geographical separations to destroy these great primal truths? Sir, ancestry is a great principle in law; ancestry is one of the great forces by which God governs the world. The church of God had its origin in the family. He never created a public church till he organized a religious family. And now, sir, if we cannot tell of Egypt, of the Red Sea, with the entrance of Israel, the passage of the desert, and of the Jordan, into the divinely promised land, we can tell what God did through our Joshua, who brought us out of the darkness of the past century, who divided unto us a great heritage on both sides of the Atlantic, and in all countries where Methodism has gone. I love the good old ancestral ties, but in this sense "whosever doeth the will of my Father, the same is my brother, and sister and mother."

I think it was in 1804 that Dr. Bangs, now in heaven, asked permission to go to the extreme west of your

present field of labour, there to toil as a missionary ; and in 1806—when there was an enlargement of the work—it included Lower Canada, Canada as a whole, belonging to the New York Conference. Dr. Bangs,—whose name I love, and the sound of which makes me feel like dropping a tear,—came to Quebec, and first began to plant the standard of Methodism under regular ministration and regular work. Others had laboured here previously, but the regular advance of the army now comes ; he throws out lines, pickets and outposts, and includes Quebec, with her strongholds, in the territory which he proposed to conquer for Christ, as Columbus did when he took America in the name of his sovereign. Dr. Bangs took the place in behalf of the Church of Christ, and laboured with some success ; others labored with still greater success in after years. I recollect Dr. Luckey, one of the oldest ministers of the New York Conference, told me that he was received on trial at the John Street Church, New York, and and was appointed to Canada. There were then no railroads, not even canal boats—but there were horses and saddle bags. I thank God for the historical recollection of them. Bishop Asbury came to Mr. Luckey, and enquired, " How much money have you got ?" He said about 12s ! To go to Canada he had a horse, saddle bags, and 12s ! The bishop gave him a little more, to make it $5.00, and thus he started for Kingston. Ah ! sir, if ever we forget to plant the gospel, the shades of our fathers will come back to rebuke us ; if we fall out and forget our obligations to God and one another, what shall I say ? The very ashes of the dead will rebuke us, and the

memory of the past reprove us. No, sir, we will not differ in heart. I travel the ground gone over by these self-sacrificing men and where they suffered in planting the gospel, and I cannot travel in the rail car and think that I am at liberty to forget what the planting and rearing of Methodism has cost. I wish there were more of the old-fashioned stuff among us. I was born under the old regime, when we were not afraid to shout, get happy, and exhort each other. Oh! sir, I would give more for the coming back of the spirit of exhortation than for all that earth could give. I love good old warm-hearted Methodism; old gospel ways. Our work in the United States and Canada is essentially one, with different instrumentality, with a little shading, here and there, of variations; and we are touching it up a little on our own side of the line, but I do not know whether we shall do it much good.—I am not half as zealous as I was. Age teaches conservatism. Two things are necessary on a railroad train—one is steam to make it go, and the other the brake to stop it; and I should just as soon think of travelling without steam, as to go without a brake. You may have heard of our great progress, and of our tinkerings. The tinker is an important member of society—he is an interesting institution; and it is just as necessary to have one who can stop a leak in a vessel as to have men to build the vessel; but I would first know whether the man understands his business. Some would have lay delegation, and many would modify the presiding eldership. It is a matter of fact that the theory of chairmen of districts, men having pastoral charge, instead of our

present system, is a growing sentiment; there is a feeling that we must have it, and I confess I say so too. We are getting to be a well peopled country, so that the presiding eldership is not now a necessity. But I am sorry that our increase in population has been allowed to interfere with our old circuit system. I would wish to record it as my conviction that the circuit system is the great power in the ministry. Our present arrangement makes it necessary to place in pastoral charge inexperienced young men. There are books and there are men, and men must study the one as well as the other. I must have some knowledge of society and of human nature, and that the itinerancy furnishes me. We feel, in thus dropping the oversight of seniority, that we are corrupting our circuit system. Many charges are left to the oversight of young men. I speak it not to their disparagement. I love young men of spirit and enterprise. I love all these things; but in losing the circuit system, we lose seniority and experience. It is not only the duty of the ministers to preach, but judiciously to manage the affairs of the church; and thus it happens that young men are often put over old men with grey hairs and deep piety. Young men sometimes fail in the prudence and efficiency needed, arising from the want of experience, not their want of goodness, or competency in administration so far as they have had opportunity. My first circuit was what was called a six weeks' circuit. I must now congratulate you upon the harmony of sentiment, the order and integrity of your decisions, and hope you will ever have decision enough to hold fast that which is good. We are striving

to do our work. It is hard work to keep up to the genius of the Yankee, who can make either a wooden nutmeg or an iron-clad steamer, or pick in pieces our ecclesiastical economy. We are trying to do what we can. Our people are good, hardy-souled Methodists. The great body of our church love our institutions; they don't want to be anything else; they want their ministers to come to them as the messengers of the Lord. The plain old gospel is just what we need. By young or old they are always better accepted when they come, as Paul said he would come, in the fullness of the blessing of the gospel of peace. They are always better accepted when they come in this spirit, and when they preach in this spirit rather than in any other. In all our changes the hearts of the people cling to the plain Word of God, and they love the gospel as the power of God unto salvation. I wish to say one thing more. God mysteriously keeps this world together. I wonder how he can do anything with us; but yet he keeps us together in national and family compacts, in neighbourhood relations and church relations; and with all the differences in the world, God contrives to throw bands around the world to keep society together. You see a great belt around this world; cords, three-fold cords, and seven-fold cables and strands to bind us together. But there is one bond that I cannot but thank God for; binding us with increasing power as ages roll on—the bond of our common Methodism. Oh! sir, may God give peace to these nations—your nation and our nation—and if it be otherwise, I must feel that we for our part will be found not to have done all our duty. Sir, we

don't want political Methodist ministers. I don't say that they ought not to have sentiment and regard to what is proper—in the state as well as in the church—but we don't want ministers who merge the office of the ambassador of Christ in the notoriety of the politician. I am afraid this has been done on our own side. I have not come to reprove you, but I wish to say what human nature is in this respect; that in order to conserve the peace of nations, we must keep the original primal truths of God in Christ, and not leave the pulpit for the rostrum, or our mission as ambassadors of peace for party doctrines and the politics of the day. If we continue bound one to another, it will be by appearing as we are in the character of ministers of the Lord Jesus Christ. Can we not, then, lift up a voice that shall be heard? There have been a few spots on our sky. The servant of Elijah looked intensely on the Mediterranean, to see if that little cloud would not break. With equal anxiety we have looked. I thank God the clouds that did seem to appear, have passed away; and I pray they may never return. We cannot fight one another. What would Methodists do on either side? What can we do?—one language, one brotherhood, one ancestry—what could we do in arms? Oh! sir, it would be a strange spectacle. We are struggling for liberty — we brought that liberty from old England. Sir, the winds from the east and north-east blew sparks of liberty across the Atlantic which have kindled on our shore; and all we are, under God, we derive from our ancestry. It was in parent and in child. What could we do in arms? The Saxon language, the

type of English and American civilization and Protestantism must regenerate the earth. I have looked on the threatening aspect of the sky in regard to other nations, and at our own struggles, and asked myself over and over, how is this to affect the kingdom of Christ? I never could believe we would be at war among ourselves, and yet so it is. But God sitteth in the heavens, and he will rule. I cannot give up that Bible; and as I believe in God I must believe in this matter. I cannot be an atheist; I cannot ignore the faith inherent in my soul; and I do believe God has a hand in this. A hand! ah, yes! I must believe it will promote the kingdom of Jesus Christ. We have had hard work; and we are striving to look solely at the providential side of the cloud, and not at the human side. The cloud that went before the Israelites was bright to them, but dark to the Egyptians; to the Israelites all was light, but the Egyptians, perplexed to get along, upset their chariots, broke their axles, and were filled with dismay. We look at the cloud, and see that God has his hand in it. The Methodist church is striving to keep the fire alive. God has blessed us with revivals through the northern churches wonderfully. We believe our cause a righteous cause, and that it is right to pray and get converted. We are in many respects prosperous. I am glad to hear from Dr. Durbin that our missionary collection is full up to any former year; he is in fine spirits; the army is to be kept in the field; everything is going on. We have not given up to die, nor don't intend to, till our time comes. We cry and pray, and get blessed, and go to work; and we will

doubtless have the world, in spite of war, and the devil, and all his machinery and opposition. You know, sir, there is one institution of our country that we weep over, and that is slavery. You know that we have from the beginning grappled with the monster, and are still grappling with it. In 1844, the entering wedge of division was inserted among us. I was in the General Conference when the question was started to split the Methodist Church. And what was the question? It was whether bishops should be allowed to hold slaves. It seems strange to talk of such things in the 19th century. The question came up: it had to be met. Oh! it was a hard question. I saw men weep—I saw them plead with each other. Old men took hold of each other—men wept, and said: "What! shall we never meet again in General Conference?" Now, sir, I refer to it for this reason—the M. E. church has borne up against the horrible institution, has fought it as she could, by constitutional means, without infringing the covenant of the church—the rights of her members constitutionally guaranteed. The last General Conference removed the chapter on slavery, and put in a chapter to disallow it, and it was meant to have the moral force of extirpation. Our church is like a ship set in contradictory currents. We did not know how to turn. So far as I know, there is a growing conviction and feeling in the church that there must be an end to this system. Oh! sir, we are fighting about slavery—that is all about it. On the setttement of Kansas, there was one point agreed upon, namely, that there should be no further extension of slavery in the territories. At the

last presidential election another question was settled, viz.: that the political control must not be subservient to a slave bias. The administration now in power have no intention to infringe constitutional rights. What is the matter, then, you say, ? Ah, there is great determination in the United States, deep resolve, that whatever immunity the constitution awards to slavery shall be given, but nothing more. When these facts became obvious, extension of territory became impossible. When this occurred, the door of the temple of Janus opened, and war sounded through the land. The church is doing its best to navigate through? Can we doubt the issue? We cannot doubt it. I believe, just as much as I believe my Bible, that the gospel will make every man free, just as I believe it will save every soul that believes in the Lord Jesus Christ. But we do not wish to do violence that good may come. When the tie between the Methodist church, north and south, snapped, one of the greatest bonds of union between the northern and southern states broke. I do not feel at liberty to talk about politics; but it was well understood by many, that if the bond of Methodism were broken, there would be more hope to dissever the states. If at liberty, I could quote in proof of what I say. It is the experience of our country in every church, except one, that has a membership over the southern line, and has not neglected the great moral and disciplinary truths—I refer to the Protestant Episcopal Church. The bonds ecclesiastical snapped as they came in contact with the monster. Methodism snapped, Presbyterianism snapped, Congregationalism snapped, and the same was true of the Baptist

church. What can we do, sir, when the bond ecclesiastical breaks? What is the state? What is the unity of the state? Is not the church the conserving power of the state? I appeal to history. When the northern nations of Europe over-ran the Latin empire and crumbled her to ruin—what became of the world then? Then the church, papal as she was—I cannot but respect her ancestry, for she was the conservative power that arose like a rock among the dashing waters—kept society together, and reorganized society. If we forgot these things, we could not pray "let my right hand forget its cunning;" it must have forgotten it already. I must tell you that our Methodists on the other side of the line stand by the old land marks, but not to conflict with the constitutions of the state or church. If wrong, we seek to change in a constitutional way. We will not do as Alexander did, who, when the gordian knot was given him to untie, drew his sword and cut it—a quick way to get rid of a difficulty, but not a safe way. We have sought to obtain our ends by constitutional and gospel means. Brethren and fathers, pray for us—you may criticise us, you may censure us, but act like the judge who hears both sides, examines witnesses and then gives judgment. Oh! shall we not have your prayers? We don't want your powder, your shells, your cannon, or your soldiers. We want your prayers, for in them there is more power than in your navies or armies. We are not intimidated as a people. We keep a good heart and courage. Oh! sir, to hear what transpires is wonderful; the picket line of our army and the picket line of another talk with each other, their bands play to

cheer each other. This takes place to-day, to-morrow the deep mouthed thundering cannon calls to arms, and they meet upon the bed of death. We don't hate one another, sir. We take a rebel prisoner and we love him—he is a good fellow. We take a wounded prisoner from the enemy and we take good care of him, do all we can for him—he is a good fellow. I do devoutly pray God that we may come out of this fire refined, but I do not ask that we should come out before God has made us a better people; and then may we dwell at peace. We pray for your Queen on our side of the waters. I confess to you I admire her character. In my private devotions I remember the Queen of England, a model mother and a model Queen. I love her because she loves peace. I love the memory of Prince Albert, for he loved peace; and I seem to read in the last hours of that honourable prince the lessons John taught little children, namely, to love one another.

Rev. Dr. Hodgson—Mr. President,—Dear brethren, —If you would consent to my being excused saying anything, it would be agreeable to me, as my brother has passed over the entire field, has said all I would desire to say, and the morning is far spent; but I do not feel reluctant to say a few words to you. I speak with more or less difficulty, as I caught a bad cold coming here, which has not left me. I will, therefore, confine myself, from this and other considerations, to very few words. My coming here was not from mere personal interest. When it was proposed that I should come to the Canadian Conference, it was not intended that I should come as a delegate, but

in a subordinate capacity; as it was thought Dr. Bangs would be unable to attend, I was asked to allow my name to be connected on that account. Mr. President and Brethren, I can say conscientiously I have never sought honour of the Church of God. When asked if I could come, I said yes, I thought I could, and I was willing to come as the servant of the brethren, and unloose the latchet of their shoes; but when thus appointed, it was further proposed that I should come as one of the delegation, and I am here in that capacity. This interests me from this fact: the thought that Dr. Bangs should not be able to come suggested my appointment—he is gone, I am here. Reference has been made to this good man—he was my friend, my personal friend; and he who had the friendship of Dr. Bangs, had a friend worthy of the name. He was simple as a child, affectionate as a woman, yet a man of stern principles when in the discharge of his duty, and then if occasion justified it, he erected and shook his mane like an angry lion. But if they wished to take advantage of Dr. B., they had only to appeal to his generosity, and the old man was disarmed, and in danger of losing his cause. My coming here has been interesting to me on another account—it has brought me within the dominions of Her British Majesty, Queen Victoria. I was twelve years the subject of George III., for I was born in England. A brother asked me in what state I was born; I said in the state of Yorkshire, England—(laughter.) My father brought me, when a boy, to this country, and I left England without casting a lingering look behind; but I have cast many since. I have walked through her

verdant lanes, in which I was accustomed to play when a boy, and awoke to be disappointed. It was all a dream. I do not expect to visit England, and for this reason, God has given me health and work; my place is therefore fixed. I feel like the Irishman who said he had been long enough in the country to become a native. I love my country; I love England, too. When a man takes a wife he feels bound to leave father and mother, and cleave unto his wife; but he will make a husband of doubtful fidelity who ceases to love his mother. It is interesting for me to be here, to be associated with a branch of our common Methodism. I love Methodism, and yet I trust I am not bigoted. If I am bigoted, it is not a hereditary disease, but contracted since my birth, and my parents are not therefore responsible. My father and mother, grandfathers and grandmothers, on my mother's side and on my father's side too, were Methodists. I know my father and mother were liberal christians, they loved all who loved the Lord Jesus Christ. I was not made a Methodist by direct effort on their part. I am a Methodist from conviction, and the more I have examined and the more I stand up for the defence of Methodism, the more I love her and the more I am ready to stand up for her. With respect to the changes some desire to bring about, whilst my brethren are putting on the steam and then the brake, I have had the honor to be brakesman. You have read the history of Methodism by Dr. Stevens—he has been called our ecclesiastical Macaulay—the history of Methodism with non-lay delegation; a history that records an almost unparalleled instance of God's power in working

with human instrumentality. Scarcely does he lay down his pen, yea, whilst dipping his pen into the ink to complete that history, he proposes to take away the foundation of that history, and launch the ship untried and with no chart to guide it. Brethren, I thank you for your sympathies for my country and unite in asking your prayers. It has been pleasant to be with you. You have been very kind, and we could stay longer. It is good to be here ; but I feel I want to go home. I want to be with my suffering country. I feel that my place is there; if there is work to do I wish to do it ; if suffering to be endured, to suffer ; I ask, with my brethren, an interest in your prayers. I am pleased with the indications I have seen among you. I was pleased with the experience of the young men ; I am glad to find that you hold to the doctrine of justification by faith and the witness of the Holy Spirit. Unfaithfulness in those who preach the gospel is a fearful thing. When a poor soul, convinced of sin, torn to pieces by conflicting feelings, fears and hopes, slain by the law, comes to the Christian minister, how terrible that he should receive a defective answer, and not be led into the light and liberty of the children of God. When a penitent comes and asks what he should do, never try to reason him into the conviction that he is born of God ; never say "do you not love Christ"? but put the penitent to searching himself. Wait until the Spirit bears testimony, and wait till he tells you. I love the doctrine of Christian perfection. Only stand by this right faithfully, and I shall have no great concern for the rest. I am pleased with your spirit,

with your Methodism; the spirit of Wesley is here, the spirit of the fathers. Oh! brethren, may God bless you. I shall probably never see you again on earth, but I shall make a sad failure if I do not see you in heaven.

AFTERNOON.

THE Conference opened with singing and prayer.

On the recommendation of the Toronto District meeting, the Rev. John Corbett, a minister of the Canada Presbyterian Church, was admitted to the ministry of the Wesleyan Church.

The Annual Report of the Wesleyan Female College at Hamilton was presented by the Rev. G. H. Davis, Moral Governor of the institution. The college had been highly successful in the accomplishment of its literary and moral objects. After some conversation in reference to the management and expenses of the college, the report was adopted.

Thirty-five young men were recommended by the district meetings to be received on trial as candidates for the ministry, and accepted by the Conference.

A meeting of the Stationing Committee being called for the evening, there was no evening session of the Conference.

SEVENTH DAY.

WEDNESDAY, *June 10th*, 1863.

THE Conference was opened with the usual religious exercises.

Some difficulties and inconveniences having been felt by our ministers in carrying out the provisions of the present registration laws of Lower Canada, a committee was appointed, consisting of Revs. the President and ex-President of Conference; the Chairmen of Quebec, Stanstead and Montreal Districts; J. B. Selley, M. D., J. S. Evans, and J. H. Johnson, M. A., to secure the passing of a Registration Law, by which the present inconveniences may be removed.

The Rev. Dr. Aylesworth, agent of Victoria college, made a lucid statement of the circumstances and necessities of the institution. He showed that if it was to be saved, now was the time to come to the rescue. No time was to be lost. The debt had already reached forty-one thousand dollars ($41,000), and in consequence of the large amount of interest which had to be added to the ordinary expenses of working the college, the income of the past year had fallen behind the expenditure to the amount of about two thousand five hundred dollars. It was easy to see that it would be impossible to go on longer at this rate. But discouraging as was the state of the finances, he did not regard them as being by any means hopeless. There was wealth enough in the connexion to relieve it and put it upon a sound working basis, if our wealthy people could only be induced to

take hold of it. This could be done if we (the ministers) would set them an example.

Two things were necessary : First, to prevent the accumulation of the debt by bringing the income up to the point necessary to meet the expenditure. This it was proposed to do by taxing the income of the ministers and preachers to the amount necessary to meet the current expenditure. For example, the gross income of the ministers and preachers of the connexion might be put down in round numbers this year at two hundred thousand dollars, and the deficiency of the college income at twenty-five hundred dollars; therefore, a tax of one and a quarter per cent. upon the former sum would furnish the amount of the latter. This would stop the leakage, and prevent further embarrassment.

But it was necessary also to make provision as speedily as possible for the extinction of the debt. The committee to whom the matter had been referred had agreed to open a subscription for this purpose. Dr. Aylesworth read from a book he had in his hand a considerable number of large subscriptions which he had already obtained, one of the largest of which was his own of $—.

The doctor's statement and the recommendations of the committee to which the matter had been entrusted by the Conference, the substance of which was embodied in the doctor's address, were heard with the deepest interest by the ministers present. The sentiment seemed to be universally prevalent that the college must at any expense be saved to the church and the country.

The Rev. Dr. Nelles eloquently referred to the work the college was doing, and to the fact that though financially it

had reached a position of great embarrassment, educationally this had been one of the most prosperous years of its existence. The number of graduates this year had been larger than that of any previous year. Nineteen had graduated in the arts, seventeen in medicine, and one in law, making an aggregate of thirty-seven graduates in one year. He argued that the manner in which it was proposed to meet the deficiency of the income was the most equitable that could be adopted. He wished to take his part with his brethren in bearing this burden; he therefore cheerfully submitted to the taxation of his income, and though not as wealthy as his friend Dr. Aylesworth, he had subscribed five hundred dollars for the extinction of the debt. The rev. doctor's address was listened to with deep interest.

After a very full discussion, in which several of the leading members of the Conference took part, resolutions, embodying the recommendations of the committee, as follows, were unanimously adopted:—

Moved by the Rev. Dr. Jeffers, and seconded by the Rev. John A. Williams "That an assessment of one and a quarter per centum be laid upon the salary or annual income of every minister and preacher in the connexion, except the supernumeraries; such income to include the following items:—Salary, board, fuel, horse-keeping, and children's allowance; and that the $2,500 raised by this assessment be appropriated to meet the annual deficit arising from the excess of the college expenditure over the income."

Moved by the Rev. R. Jones, seconded by the Rev. Wm. English, "That each married minister be required to pay $4, and each single minister or preacher $2, to the

financial secretary, at the financial district meeting, in part payment of the assessment, and the balance of the same to the treasurer at the May district meeting."

The President of the Conference announced that the Committee appointed to wait on His Excellency the Governor General, had arranged to discharge the duties assigned to them in the afternoon. It was necessary also that the Stationing Committee should have their final meeting that day, and that there would therefore be no afternoon session.

EVENING SESSION.

THE Conference opened in the usual way.

On the invitation of the Conference, a large number of our Quebec friends attended the evening session, to listen to the conversation that would take place in reply to the disciplinary question, "Who have died?" The president before putting the question, called on the Rev. R. Jones to engage in prayer. The occasion was one of solemn and affecting interest. No less than *eleven* of the beloved fathers and brethren had passed away during the past year. As name after name was called over from the various districts, many words of honorable and affectionate remembrance were uttered by members of the Conference respecting the sufferings and toils and triumphs of our departed brethren, and the unspeakable value of their labours to the church and the country. The ministers and preachers who have died during the year are the following:—

Joseph Stinson, D.D., Henry Wilkinson, John H. Mulholland, Edmund Stoney, Thos. Harmon, James Musgrove, Abraham Dayman, James Hughes, 2nd, John Shannon, Philip Rose, and James Ash.

The Rev. John Gemley made a very unexpected and pleasing announcement. It was that the Rev. T. E. Hamel, M.A., Professor of Natural Philosophy in Laval University, and Secretary of that Institution, extended to the members of the Conference a cordial invitation to visit the University, Library, Medical College, Boarding Hall, Seminary Chapel, &c. The announcement was received with every expression of pleasure.

On motion, a resolution was adopted granting to the Rev. Thomas Hadwin leave of absence for two months, he being desirous to visit England.

The final reading of the appointments took place this evening, after which the chairmen of the districts were elected, and the financial secretaries appointed for the coming year. The Conference adjourned at half-past eleven o'clock.

EIGHTH DAY.

THURSDAY, 11*th* June, 1863.

THE Conference opened in the usual way.

The president announced that the representatives from the American General Conference were about to take leave of the brethren, and would address a few words to the Conference before leaving. The Rev. Wm. Scott moved the adoption of the following resolution :—

" That this Conference receives with the utmost satisfaction the delegates to this Conference from the General Conference in the United States—the Rev. Dr. Hibbard and the Rev. Dr. Hodgson ; and rejoices in the opportunity again afforded of recognizing the bond of a common origin, unbroken and complete, between the Methodist Episcopal Church in the United States and the Wesleyan Methodist Church in Canada, deeply lamenting the death of the venerated and sainted Dr. Bangs, who had been appointed to visit us. The Conference rejoices that the beloved brethren who are with us have been spared to fulfil their engagement, and that their ministrations, addresses and intercourse, so truly Methodistical and spiritual, have been attended by the blessing of God, and have afforded the highest Chrstian pleasure. The Conference in parting with our American brethren, assures them and the body they represent, of the affectionate and unabated esteem entertained for them, as engaged in the great work of saving souls, and as being the great ecclesiastical organization from which we have lineally

descended ; praying that God may bless their country and terminate the internal strife now existing."

The motion was seconded by the Rev. John Carroll, co-delegate. After referring to the introduction of Methodism into Canada by the Methodist Episcopal Church in the United States, and to his early recollections of the bishops and other ministers of the American Church, he said there was one point which he felt he could not ignore, though he felt a good deal of delicacy in referring to it. The matter he had in his mind was the relation which we sustain towards the Methodist Episcopal Church in the United States. He confessed a feeling of dissatisfaction at the reception given by the General Conference to the representatives of the (so called) "Methodist Episcopal Church" in this country. It was known that we had been obliged to defend our legitimacy, as a branch of the great Methodistic family, before the courts of law, when attempts were made to deprive us of our church property. And in one of the suits which we were compelled to defend, an American Methodist bishop sent his written testimony declaring that in our annual presidency we so far retained the essential spirit of the Methodist Episcopacy, that we might consistently have retained our former name.

The Rev. Dr. HIBBARD said,—He just rose to say, good-bye. He thanked the president for the great kindness, both official and personal, which had been shown him since he came to this Conference. He thanked the brethren, also, for the kind attentions he had experienced at their hands during his intercourse with them. In refer-

ence to the point mentioned by Mr. Carroll, he said "we acknowledge you as in the succession." "We are all in this line." "There is a lineal descent." "Abraham had two classes of heirs. The one class he retained in his house, as the inheritors of the patriarchal rights and blessings; to the other class he gave a portion, and sent them away." "We confess the difference between Isaac and Ishmael." Dr. Hibbard went on to say he was willing that the stream of Methodism should spread out and fertilize the plain; but he would, at the same time, preserve the distinctness of the *channel*. Again he bade the brethren good-bye, wishing them all prosperity in their work. In the midst of disunions and isms, in church and in state, he would pray and labor for UNION.

The Rev. Dr. HODGSON said, he supposed a speech from him would be a superfluity. He and Dr. Hibbard had had a bit of controversy as to who should be foremost in this deputation. He said his appointment was an afterthought; and he had floored Dr. Hibbard, and compelled him to go forward. He said the General Conference did not intend to judge between parties in matters of controversy. He would acknowledge a minister of the gospel *in his proper position and relation;* but *not as an equal with those in the regular Methodistic succession.* If any had ever understood him otherwise, they were very greatly mistaken. He bade all an affectionate good-bye; trusting that, when the night of clouds and trials shall be past, we shall all "meet in the morning"—the morning of a brighter day than earth has ever seen.

The Rev. R. JONES said Dr. Hodgson was quite correct in saying that the last General Conference did not pretend

to judge between our Conference and the "Episcopals," for the reason that that question had been decided long before in our favor.

A petition from the Quarterly Meeting of the Quebec circuit, requesting the re-appointment of the Rev. John Gemley to Quebec, for the fourth year, received from the Conference the following reply:

CONFERENCE ROOM,
Quebec, June 11th, 1863.

To the Recording Steward of the Quebec Quarterly Board, Quebec, C. E.

DEAR SIR,—We have received a petition from the Board of which you are the Recording Steward, accompanied by a resolution from the trustees of the Wesleyan Methodist Church in Quebec, requesting the re-appointment of the Rev. John Gemley to the Quebec circuit the fourth year. You will receive the following as a reply, passed by unanimous vote of the Conference, and will please communicate it to the trustee board:—

Resolved,—That while we admire the deep anxiety for the prosperity of the work of God which prompted the prayer of the petition, yet, from the peculiarity of our work, we deem it unadvisable to disturb our existing regulations and usages in regard to this matter. You will bear in mind that our system is one of itinerancy—that this feature of our economy, has, we believe, to a considerable extent, under the Divine blessing, been a cause of our unparalleled prosperity as a church, in these provinces—that our present law limiting the appointment of our ministers to the same circuit to three years, is universal in its appli-

cation to men in our regular work, and that to admit of one exception would lead to applications from year to year for others, and thus destroy the harmony and efficiency of our economy. You will therefore see that our unwillingness to grant your request does not arise from any want of sympathy with the spirit and object which prompted the petition, but from the necesssity of carrying out a principle which we believe is intimately connected with the prosperity of the great work which God has committed to our charge in these provinces. It is our earnest prayer that God may establish and extend the work so happily commenced by the esteemed pastor who now leaves you, the Rev. John Gemley, in the hands of his equally esteemed successor, the Rev. George Young.

Signed on behalf of the Conference.

JAS. SPENCER,
Secretary.

AFTERNOON.

ON motion of the Rev. J. Gemley, a vote of thanks was passed to the Rev. T. E. Hamel, M.A., Secretary of Laval University, for his very kind and cordial invitation to the members of the Conference to visit the University, Seminary, Chapel, &c. The resolution is as follows:—

"That the members of the Wesleyan Conference, at present in session in this city, desire to convey to the Rev. Thos. E. Hamel, M.A., their cordial thanks for, and their high appreciation of, the courteous invitation extended to them to visit Laval University, and for the kindness and gentlemanly attention with which they were treated on the occasion of their visit to the halls of the institution."

A deputation from the Quarterly Meeting of the Quebec circuit was introduced to the president by the Rev. John Gemley, and presented to the Conference; the deputation consisted of Messrs. Joseph Whitehead, Robert Middleton, Joseph Louis, Thomas Vaux, W. J. Bates, J. G. Clapham, Thos. Morkill, Wm. Withall, and Thos. Bickell. The following very excellent address was read by Mr. Whitehead, Recording Steward of Quebec:

To the President and Members of the Wesleyan Canada Conference:

The official members and trustees of the Quebec Wesleyan Church desire to express the unaffected pleasure which the visit of your Conference to this city has afforded them; and they believe they speak the true sentiments of the whole Wesleyan body here when they declare their conviction that this pleasure is general.

We have witnessed the edifying services connected with your session with that interest and heart-felt sympathy which we believe "one faith, one Lord, and one baptism" alone can inspire. And we have felt an honest pride in reflecting that we are in some humble capacity identified with a church whose labors, endurances and spiritual victories are the true evidences of a legitimate succession. We venture to hope that the reception and entertainment you have met with here have been of such a cordial character as to contribute to your own comfort and satisfaction; and that while every true Methodist heart in Quebec shall long beat with delight at the remembrance of the Conference sojourn, you too, in your varied fields of toil, may derive mutual pleasure from some cheerful reminis-

cences connected with your official visit to this city. In the name and on behalf of our church here, we earnestly hope that you will hereafter include our city amongst the places that the Conference will periodically visit; for we have found that as "the Lord blessed the house of Obed-edom, and all that pertained to him, because of the Ark of God," so have we also in connection with the ministrations of God's servants, been greatly blessed by the power and presence of His spirit in our midst. Devoutly we pray that as the mountains encircle our glorious scenery here, so may the mountain of God's defence be round our ministry; as the beautiful valley of our confluent rivers expands its fair and fruitful bosom for the joy of our summer hours, so may God spread often in your spiritual pathway the fruitful plains of promise: and as our mighty St. Lawrence rolls its undiminished tide to the ocean, so may you with ceaseless and triumphant strength pursue the conquests of your holy calling. And when, in the providence of God, your fight of faith shall draw to the last hour, may each moral hero in your noble phalanx be able to exclaim with infinitely greater exultation than he whose martial fame throws the halo of glory around these ancient walls,—"I die happy."

Signed on behalf of the official members of the Quebec Wesleyan Society.

JOSEPH WHITEHEAD, Recording Steward,
ROBERT MIDDLETON,
JAMES W. BRIDGLAND.

QUEBEC, 11*th June*, 1863.

A suitable impromptu rep'y was made by the rev. the president, after which several members of the respected deputation addressed the Conference. The occasion was one of pleasing interest to all present.

A most cordial vote of thanks was presented to the Rev. John Douse, for the able manner in which he had represented our church at the English Conference, in August last.

Certain resolutions which had been adopted in the Annual Meeting of Victoria college were brought forward and passed *pro forma*, in order to their being inserted in the journals of the Conference and printed in the minutes.

The next question in order was taken up, viz: Who are our superannuated ministers? The list of superannuated men being completed, the question, Who are the supernumeraries? was put. These are among the most difficult questions which come before the body from year to year. The number of claimants upon the fund is increasing so rapidly the Conference feels bound to watch the matter carefully; and at the same time, so sacred are the claims of those ministers who have worn themselves out in the service of the church, or who have become disabled through disease or accident while engaged in that service, it is felt that they should be treated with the profoundest respect. The rights of all require that the claims of each should be examined with the utmost care. No one is at liberty to become a superannuated minister who is not really worn out or disabled; and, to the honour of our aged ministry it must be said, there is seldom any desire to do so. To most of our senior men no thought is more distressing than that

of being laid aside from the active work of the ministry and made pensioners upon the funds of the Church; their earnest prayer generally is that they may "cease at once to work and live." Still the number of those who by the judgment of their brethren are pronounced incompetent to the toils and hardships of the itinerant work is becoming greater every year; and as it is generally desirable tha their claims should be promptly and fully met, and it would be a disgrace to the church as well as a crime to let it be otherwise, increased liberality will be required from year to year, to meet these increased burdens.

After the questions who are the superannuated and supernumerary ministers? had been answered, the report of the Superannuated Minister's Fund Board was submitted by the Rev. Rich. Jones, and received. There was one fact in the report which was received with great pleasure, namely, that the income had been sufficient the past year to fully meet all the claims. This is as it should be. For two or three years preceding, for the first time in our history, it was not sufficient, and only a per centage on the claims was paid. This is not only a just debt, but a debt of honour that the connexion should feel itself bound to pay to the last farthing. It afforded the Conference great pleasure to receive from the Rev. E. B. Harper the intimation that the official members of Montreal had with their accustomed liberality voluntarily offered to contribute their share toward making up the amount. It is hoped that other wealthy friends will second the movement, and that in another year the treasurer of the fund will find himself in a position not only to pay all the current claims, but to discharge the arrearages on past years.

The Rev. S. S. Nelles, D.D., read a memorial addressed to His Excellency the Governor General in Council, praying for increased aid for Victoria college, which was adopted as the memorial of the college. Though the Conference have resolved to tax themselves heavily for the support of our educational institution, and not only keep it from sinking, but to maintain its efficiency, however great the sacrifice it may involve, they are by no means forgetful of their just rights; and though they feel that, with the assistance of their liberal and devoted people, they are both able and willing to help themselves, they are nevertheless determined to continue to urge, with undiminished earnestness, their righteous claims to a just division of the educational endowment of the country. Though prepared to suffer wrongfully if needs be, they do not feel that in this instance they are required to do so without entering their earnest and solemn protest against the flagrant injustice done them.

The Conference closed at half-past ten o'clock.

NINTH DAY.

FRIDAY, 12th *June*, 1863.

THE Conference assembled on Friday at the usual time, but with greatly diminished numbers. A large portion of the ministers had left on the previous evening. The session was spent in what may be called gathering up odds and ends.

The Sabbath School Committee presented a very gratifying report, from which it appears that this important department of the operations of our church is not only maintained in a state of efficiency, but is progressing satisfactorily.

A resolution was passed, with great enthusiasm, requesting the British Conference to re-appoint the Rev. Enoch Wood, D.D., to the office of Superintendent of Missions. It is evident that the lapse of time detracts nothing from the popularity of Dr. Wood as a Conference officer, or from the affectionate esteem in which he is held by his brethren as a gentleman, a Christian and a brother. The vote itself may be regarded merely as a matter of course, and therefore as unimportant, but the spirit in which it was carried gave unmistakable evidence that Dr. Wood lives in the hearts of his brethren.

The Rev. S. D. Rice was nominated by ballot as co-delegate for the next year. The Rev. John Carroll, co-delegate, and the Rev. S. S. Nelles, D.D., were appointed delegates to the next General Conference of the Methodist Episcopal Church of the United States.

A resolution was passed recording the Conference's high appreciation of the character and labours of the Rev. James Musgrove, and embodying their condolence with the bereaved wife and family. It was not designed by this resolution to make an invidious distinction between Mr. Musgrove and other brethren who had fallen during the year; but as he was at the time of his death one of the chief officers of the Conference, and as he had discharged with ability and fidelity the duties of co-delegate, up to the time of his decease, it was felt that it was due to the memory of a faithful servant of the church, and due to his family, that a special resolution should be passed in his case.

A committee was then appointed to prepare a resolution, expressing the sympathy and condolence of the Conference, with the bereaved families of the other ministers who had been removed during the year.

Votes of thanks were then given to the people of Quebec, for the kind and hospital manner in which the Conference had been entertained by them during its stay among them; to the Rev. Mr. Gemley, for the admirable arrangements which he had made for the convenience and comfort of the members of the Conference; to the Rev. B. Brown, who had attended to the letters during the Conference; and to the brethren who had been appointed to report the proceedings of the Conference for the press.

The following address of the members of the Conference to the members of the Church was then submitted and agreed to:—

ADDRESS OF CONFERENCE.

Dearly Beloved Brethren,—The important duties of our Annual Conference being now nearly fulfilled, we avail ourselves of the privilege of addressing you. "We would not have you ignorant, brethren, what great conflict we have for you," "that your hearts may be comforted, being knit together in love." Although absent from you at this period, our affectionate and earnest attention has been given to such matters as will, we trust, tend to your edification and the advancement of the Church of Christ.

The unity and peace existing throughout the extent of our work is a subject of congratulation. To God give all the glory, as we do, while we "behold your order and the steadfastness of your faith in Christ."

In sending you our warmest salutations, we think with great satisfaction of your regard for the Saviour, the Bible, and the Sabbath; of your piety and cordiality; belief of Wesleyan doctrines; respect for your economy; sustenance of your ministers; erection of churches and parsonages; and support of our institutions,—that the Redeemer's name may be known; and we pray, "that ye, always having all sufficiency in all things, may abound to every good work."

Your pastors have not greeted each other in Conference without deeply solemn feelings, caused by an unusual number of deaths of esteemed co-laborers, this year, some of whom,—the Rev. Joseph Stinson, D.D., the Rev. Henry Wilkinson, and the Rev. James Musgrove, were long greatly distinguished as Christ's servants, and of whose value to Canadian Methodism the biography in the minutes will inform you. We are admonished; but while we mourn

bless God that they all finished their useful course with joy.

The Session has been one of unusual interest and importance. Not that any new or grand schemes have been projected, but the review of our work has awakened desires for enlarged usefulness throughout our great country.—Fidelity to each other, and a determination to maintain the purity of the ministry in order to the peace and purity of the church, have secured an uncompromising examination of character. Be careful then to maintain good works, avoiding all appearance of evil, that co-operating thus, we may all appear before the throne complete in Christ, not having spot or wrinkle or any such thing.

We have this year been visited by two honored Representatives of the General Conference of the United States Methodist Episcopal Church, the Rev. Dr. Hibbard and the Rev. Dr. Hodgson. They have cordially avowed and fully recognized our unbroken lineage. Their communications have been most frank and affectionate, and their ministrations most fragrant with heavenly unction. You will, with us, rejoice in this renewed proof of Methodistical unity, while the occasion furnishes a just reproof to the vain and groundless assertions of "many adversaries."

The returns from the several districts show an increase of numbers in our church and Sabbath school. For particulars we with pleasure refer to the printed minutes; but while from them you will find cause for thankfulness, there are also grounds for humiliation before God. Our increase is not in proportion to our means and agencies. With more laborers, let there be more prayer, more zeal, more conformity to the spirit of Christ, and then we shall have occasion

to triumph and say, thanks be unto God for his abundant loving kindness! "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

For the future, we deprecate retrogression, and unanimously exhort you to advancement. As a community we have no new principles to discover, though its circumstantials may change. The system the Father of Lights has vouchsafed to the Wesleyan Methodist church is scriptural, and sufficient for all the purposes of spiritual conservatism, and of progression. Whilst, however, a system may be complete, its utility may be circumscribed by human infirmity, or selfishness, or inactivity, and therefore individual responsibility becomes a matter of weighty consideration. No agency is efficient until the Spirit of Power vitalizes it. First prayer, then mightier achievements for Christ.

There must be personal, experimental religion. "The Methodists were raised up to spread scriptural holiness." And we have, before God, vowed to be holy ourselves. Nothing should be better understood, than that we have not derived our polity and speciality from either sentimentalism, expediency, morals, or politics; and it is a fatal mistake to make our perfection to depend on secular theories. Certain pleasurable, evanescent sensations are not to be taken for holiness. By holiness here we understand more than regeneration. By holiness we mean Christian perfection by the blood of Jesus; and by Christian perfection we mean, not only power by faith over remaining sin, which the child of God has with the Spirit's witness

and his own, but sin abolished, and the soul continually filled with, and ruled by the love of God. What Mr. Wesley said to his societies should be indelibly impressed on our consciences:—"Let us steadily look into the perfect law of liberty, and continue therein. Let us not rest until every line thereof is transcribed into our hearts."

The orthodoxy of the Wesleyans in every country is a remarkable fact, for which we praise God; but this is a day of bold and perilous latitudinarianism and agitation; and we caution you against the masks and seductions of error. The preventatives are: a steady maintenance of your spirituality, a candid and devotional study of the inspired Scriptures, and a determined adherence to the teachings of the standard works of Wesleyan Methodism. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

It is one of our unalterable general rules that every member shall attend all the means of grace; and absence, when we have opportunity and health, is a sin. It is not the talent, or imagined want of talent, in the pulpit, which is to govern your attendance, but this injunction, "Worship God." Congregational singing is the authorized usage in our congregations; and where instrumental music is used in our benevolent and social gatherings, it is hoped that due attention will be paid to that important rule which prohibits "singing those songs, or reading those books which do not tend to the knowledge and love of God."

Class-meetings, lovefeasts, and bands are among our most precious and essential privileges, where Charles Wes-

ley's poetry inspires the soul; and attendance at class is indispensable to membership in our church; and perhaps no means with which the God of grace has blessed us, conduce more effectually to the sanctification of the spirit. They are necessary for you, if you are to retain the glow and simplicity of your love, your closet communion with God, and uneclipsed the light you are called to shed upon the world. "Then they that feared the Lord spake often one to another."

Next to your own piety is that of your families: and how momentous! This was said by God of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Such a course is condemnatory of parental obsequiousness to children, and associates success with the exercise of Christian authority and example. Dedicate your children to God in baptism; instruct them in our catechism; winning them in childhood to religion. Discountenancing all books and pictures, trades, connexions, amusements, dress, music, expenditure, and parties which do not minister to the virtuous habits and good taste of youth. Statedly, and with a high object, read the Scriptures, and pray in your dwellings, and require the presence of all your children and domestics. Deplorable is the estrangement of some children from the faith of their Methodist parents. Be Christian and Wesleyan parents, and it is more than probable God will honor you with Christian and Wesleyan children. How delightful the emotions of St. Paul when writing to Timothy of his sanctified ancestry!

Forget not your public responsibilities. God says, "Thou

shalt love thy neighbour." Use your talents. Help the sick and the poor. Care for our new converts, and young persons. Personal spiritual defection in our classes often results from neglect of others. Like John Nelson, Carvosso, and Reeves, "be ye also enlarged," and seek to save souls, —seek them in the field, in the family, in the sanctuary, and prevent sinners from complaining of the apathy of Christian men. Sympathy softens adamant. Allure them to the means. Pray for them, and many a soul will then "surname himself by the name of Israel."

We again confide to your enlightened judgment and generous regards the diversified interests, institutions, and funds of the Wesleyan Methodist Church in Canada. The Church Relief, Contingent, Educational, Superannuated, Children's, and College Sustentation Funds are necessary and very useful, and for these reasons, and on the ground of connexional importance and loyalty, need to be everywhere heartily supported. The Superannuated Ministers' Fund is not a charitable one, but exists simply as a mode to enable our members and hearers to make a righteous return to venerable and beloved men, for protracted and invaluable services rendered by them to our connexion and, to Canada; and to them ministers and people should gratefully do justice.

The Conference places a high estimate on its Book Room and *Christian Guardian*, and earnestly recommends for your attention and support an establishment founded to secure the widest circulation of Wesleyan divinity, hymnology, history, biography, and intelligence, and the most select works, in every department of useful knowledge. Ours

is called after Mr. Wesley's original Book Depository. He said of his "end" in preparing and selling books, "My only one is, to do good." His object is ours. Our Book Room and presses have been established at great expense, and the preferences and patronage of so extended and able a connexion as ours now is, would, if universally rendered, be quite sufficient to multiply the sale of our books, and the Conference paper, and thereby immensely promote their religious usefulness in your societies and families, and augment our finances for carrying on the work of God.

We glorify God in you for the willing liberality with which you, year after year, aid the flourishing Missionary Society of our Church; for the zealous co-operation of many fathers and mothers, and sons and daughters; and especially your prayers for the society's advance,—an advance which, by Divine grace, appears in the growing spiritual and social happiness of thousands, and in many remunerative gifts and joys sent back into your own bosoms. Permit us to say, however, that in no year is the income of the society fully adequate to the claims of God's providence upon it, and that there are now inviting fields vacant, which cannot be occupied because our means are insufficient. Our appeal to you, therefore, is for more fervour, more faith, and more funds. Our duty is to be aggressive: our object, the honor of the Redeemer.

We have pleasure in calling your attention to the University of Victoria College, which has our undiminished approval, for its government, professorships, and continued large attendance of students,—the institution, an evidence of the same love of learning which Wesley, a Fellow of

Oxford, wisely exhibited. While we sincerely rejoice in the countenance received by other well-conducted collegiate institutions, we beg to say that your own college has the first claim upon you: and we shall be glad to learn that the authorities and agent of the college obtain your co-operation in their endeavours to increase its limited monetary resources, secure its rights, and add to its graduates,—who, already in large numbers, in our cities and settlements, are doing themselves credit by their capabilities and application, and contributing to the respectability and fame of Canada.

The opening of the Wesleyan Female College at Hamilton will afford you, doubtless, as it does us, much gratification, and you will readily unite with us, and the worthy directors, in acknowledging the guiding hand which has led us to an early success, by many desired and anticipated, and evident in a frequent accession of students, and in their maturing accomplishments; and our chief joy is, that, as in Victoria College, not a few of those whom the parents we address love, have become "wise unto salvation." These are your own institutions. Patronize them; and be sure that our wish is one with yours when you thus express yourselves:—"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

We hardly need enjoin it upon a Methodist people that they energetically sustain Bible, Tract, Sunday-School, Sabbath, Scriptural, Temperance, and other valuable societies. To such a duty true religion prompts, and the abolition of modern evils requires: and you will do much good by allowing the fullest liberty to your Christian catholicity.

In all your activities, brethren beloved, remember the necessity of the Bible, and the ceaseless need of the sevenfold energies of the Holy Spirit, and never act independently of them. And if Moses could not win other conquests without the stay of Aaron and Hur, fail not to pray for us. Your special and providential Wesleyan position is lofty and responsible. Awake fully to its demands upon you! Give to your faith, your hopes, and your purposes amplitude; give to your prayers, and love, and energy perpetuity: "Ye are my witnesses," saith the Lord; and by the agency of Christ's faithful church the earth must become radiant with Divine truth and holiness, and millennial hymns be sung by every nation, and people, and tongue.

May "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

Signed by order on behalf of the Conference.

ANSON GREEN, D.D., President.
JAMES SPENCER, M.A., Secretary.

QUEBEC, 12*th June*, 1863.

The president briefly addressed the Conference, expressing his gratitude to God that the session had passed so pleasantly, and that his own strength had proved equal to the labor which his office had imposed upon him. He was astonished to find that after all the toil through which he had passed, his strength was as great now as when the Conference commenced. He could account for this in no

other way than by reference to the scriptural promise, "As thy day is, so shall thy strength be." The promise had been fulfilled in his case. He was grateful to the brethren who had aided him with their counsel during the session of Conference, and he relied upon them for the continuance of that assistance during the year. The president then gave out the hymn on the 499th page, commencing

"Jesus, accept the praise," &c.,

and the Rev. Lewis Warner engaged in prayer, after which the apostolic benediction was pronounced.

Thus ended one of the most interesting and profitable Conferences it has ever been our privilege to attend; and one which will be cherished by many among the choicest remembrances of the past.

[The editor is indebted to the *Christian Guardian* for the following appropriate remarks regarding the visit to the Conference of the delegates from the General Conference of the United States, as well as for part of the Journals of the Conference. The other portions were taken from the reports published by the Quebec *Gazette*.]

THE REPRESENTATIVES FROM THE GENERAL CONFERENCE.

"One of the most pleasing of the many pleasing occurrences of our first Conference in the ancient capital, was the visit of the Rev. Dr. Hibbard and the Rev. Dr. Hodgson, in the character of representatives of the General Conference of the United States. As representatives of the largest denomination in the States, and of the largest branch of the great Methodist family, and particularly of

that church which was chiefly instrumental in planting Methodism in Upper and Lower Canada, and whose agents were the first pioneers of the vast Canadian forests in seeking out the early and destitute settlers, by the labors of whom Canada has been laid under a debt of everlasting gratitude—we say, even in their official character, they could not fail being received with great cordiality and respect. Rejoicing as we all do, in our cordial relations with the English Conference and Connexion, we still feel a lively affection and respect towards our American brethren, who have been the founders of our church, and a peculiar interest in the welfare of those who are to be our nearest neighbors for all time to come.

But it was not merely on account of the great body they came to represent, but on their own account also, that the Quebec Conference was delighted with their visit. Each of these honored brethren preached before the Conference on the Sabbath, and several times addressed the Conference at length during its sessions; and not only by the very able performance of their official duties, but by their very agreeable private intercourse with many of our ministers, they endeared themselves to us all. Both of these brethren were already pretty well known to many in Canada by their published works, as able and prominent ministers of the church; but a closer acquaintance has raised them still higher in our esteem. Their visit has left nothing but delightful and profitable memories and reflections behind. Dr. Hibbard's transparent style makes one feel the benign influences and enlivening power of gospel truth, and makes one see the simple grandeur of original Methodism; Dr.

Hodgson's style makes one think of the forcibleness of right words, and the immense advantage of a right manner of stating and presenting truth, argument, and motive to the mind. May God bless them, and may we have the happiness soon to meet them again!

"Our respected contemporary, the New York *Christian Advocate*, under the head of 'Our Delegation to Canada,' notices the return of our beloved brethren, in the following manner:—

'Drs. Hibbard and Hodgson have called on us, having just returned from their visit to the Wesleyan Conference of Canada, which has just held its session at Quebec. They, as delegates of the General Conference, reported flatteringly of our brethren in Canada, by whom they were received with great cordiality, and with whom they spent a delightful week during their session. They feel that the bonds of our common Methodistic brotherhood are fully recognized by our brethren across the line, and never were more important for the conservation of church and state than now. Our brethren in Canada preserve a grateful and lively recollection of the self-sacrificing labors of our fathers, who planted and nurtured the church there; and this ancestral bond is both a legitimate and powerful tie. They are, we are happy to learn, prosperous and in good heart. Twenty-six young men were ordained elders and admitted into full connection this year, and they are reported as a class of excellent promise. Their educational interests, in connection with the Cobourg college, are increasing, important and valuable, both in their effects on the character of their ministry and on the public mind at

large. Their increase of membership was, if we remember right, by over 5,000 the past year. They are doing well in holding on to the old paths, both as to doctrine and discipline, and present a good specimen of the parent English Church. Their sympathies are for the cause of liberty in the States, and for the peace and prosperity of our Union. Loyalty and freedom seem to make up their platform sentiment in these matters. Our brethren, the delegates, express themselves highly pleased with the spirit and courtesy in which they were received, and in which the object of their mission was responded to, and they feel more than ever the importance of cherishing and strengthening the international bonds of our common Methodism. We shall be glad to see their delegates to our next General Conference in Philadelphia, May 1, 1864.'"

[The following card was published in all the English papers printed in Quebec, immediately after the termination of the Conference.]

WESLEYAN CONFERENCE.—A CARD.

MR. EDITOR,—You will much oblige me by inserting the following resolution. Permit me to say that the ministers of the Conference freely state that they have never been more agreeably entertained than during their recent visit to our ancient city.

Yours very truly,

JOHN GEMLEY.

"*Resolved*,—That the very cordial and unanimous thanks of the Conference be presented to the members of the Wesleyan church and congregation, and to other Christian friends in Quebec, for the hearty welcome with which they received so large a number of ministers, and for the hospitable entertainment extended to them during its recent session; and that the Rev. Mr. Gemley be requested to communicate the same from the pulpit, and through the local papers.

(Signed,) "JAMES SPENCER, M.A.,
"Secy. of Conference."

QUEBEC HOSPITALITY.

As a further proof of the sense entertained by the ministers of the handsome manner in which they were entertained in Quebec the subjoined notice has been taken from the *Christian Guardian* of 1st July:—

"It was pleasing to hear our Quebec friends express the pleasure they felt in enjoying the company of their ministerial guests; and it is equally pleasing to know that their guests were more than delighted with the hearty and munificent hospitality which was shown them during the session of Conference. We believe that some parties felt a little anxiety as to whether nearly three hundred ministers could be conveniently entertained by our friends in Quebec, considering that it was the first time the Conference met in that city. But all doubts were soon set at rest, and all the ministers found themselves in most comfortable homes,

where all that could be done was cheerfully done to make their sojourn in the ancient city as agreeable as possible. Never has the Conference received a more hearty welcome, or left more grateful and pleasurable recollections behind. It was a privilege to most of the members of Conference to visit a city of such historic interest, with so many features peculiar to itself, and with surrounding scenery of such unsurpassed grandeur and beauty; and it was not the least of the hospitable attentions paid to the ministers, that they were furnished with facilities for visiting the various points of interest. Quebec Methodism has a higher place in our hearts than ever, and we trust the friendships formed there will be renewed, if not again in this world, at least upon the Mount of Zion above, in the city of the glorified!

"It would be a culpable omission not to notice the kindness shown by ministers and members of other denominations, whose churches and pulpits were put at the disposal of the Conference for two sabbaths, and many of whom cheerfully offered to receive members of the Conference as their guests during our stay in Quebec. We believe that the Rev. Mr. Clarke in particular, of Chalmers's Church, even exceeded that spirit of liberal and brotherly kindness for which he is so affectionately remembered by Wesleyan ministers who have been stationed by his side."

APPENDIX.

It having been deemed desirable to preserve a record of the names of the friends in Quebec who accomodated the ministers during their stay, the subjoined list, rearranged from that prepared in anticipation of the arrival of the reverend gentlemen, by the Rev. Mr. Gemley, the pastor of the Wesleyan Church here, is given. In two or three cases, however, the list indicates only *where* the ministers lodged, not the persons through whose hospitality they were lodged and boarded, for several members of the congregation who had no accommodation in their own houses, cheerfully undertook to provide homes for as many as they would have been glad to take, and it may be added, that in these cases the billets were of the most unexceptionable character.

LIST

Of the Members of the Wesleyan Church and Congregation of Quebec who entertained the Ministers, together with the names of their guests.

HOSTS.	GUESTS.
Banks, J.....	P. German, J. C. Ash, T. Atkinson.
Bates, W. J..... ...	James Armstrong, J. Jackson.
Bayne, Mr.....	C. Bristol, B. A, J. Broley.

HOSTS.	GUESTS.
Bignell, W.....	W. Andrews, A. Andrews, W. Price, R. Brewster.
Bickell, J.....	D. C. McDowell, H. McDowell.
Bickell, Thomas.....	N. F. English, J. English, W. English, A. Hurlburt.
Bridgland, J. W.....	T. A. Ferguson, John Hunt, R. Jones, J. W. McCallum.
Brown, W.....	P. Addison, N. Brown.
Bowles, Joseph.....	Dr. Wood.
Budden, H.....	A. Burns, B. A.
Burnet, W.....	T. Gold.
Cairns, H. F.....	T. Cobb, J. Norris, R. E. Tupper.
Clapham, J. G.....	G. Young.
Cole, B.....	B. Cole.
Collins, W. F.....	E. Peake, W. Short.
Corneil, C.....	J. Mills, T. Williams.
Corneil, S.....	R. A. Flanders, D. Sutherland.
Crocket, A.....	J. G. Dingman, J. L. Kerr.
Dawson, S. J.....	Wm. Bryers, R. Robinson.
Dinning, James.....	W. W. Ross, G. R. Sanderson, Dr. Jeffers, J. Carrol.
Dinning, William, Jun.....	R. Brooking, I. D. Pearson, D. A. Perrin, B. A. George Washington, B. A.
Dinning, W.....	J. Walter.

HOSTS.	GUESTS.
Duffett, James..	A. Drennan, H. Johnston.
Ellis, William	William Briggs, H. Cairns, J. Thurston, J. R. Youmans, G. T. Richardson.
Falkenberg, A.	J. B. Howard, S. Rose.
Fisher, Mr.	H. Lanton.
Gemley, Rev. J	E. S. Shorey.
Glass, Henry	G. Brown, John Douse.
Glass, J.	D. A. Johnston.
Glover, R.	W. Philp, S. C. Philp.
Henderson, W. C.	J. Borland, S. G. Phillip, A. M. Russ, E. B. Ryckman, M. A.
Henderson, Charles	W. M. C. Luke, W. Tomblin.
Healey, J. R.	Dr. C. Freshman, T. S. Keough, S. Jackson, J. A. Gordon.
Hetherington, T.	A. Campbell, 1st, A. Campbell, 2nd, C. Vandusen, J. K. Williston.
Holdfelt, J.	George Case, James Graham.
Holt, Peter	R. N. Adams, John Learoyd, W. McFadden, George McRitchie.
Hunt, William.	G. H. Davis, A. Edwards, O. H. Ellsworth, J. Preston.
Hunter, Mrs.	J. Barber.
Hunter, Ralph.	John Davis, C. Fish.

HOSTS.	GUESTS.
Kemp, J.	W. Hansford.
Laird, Mrs. John.	J. G. Laird, W. H. Laird, Thomas Bell.
Langlois, J.	T. Cleghorn.
Langlois, John.	J. Salmon, J. B. Selley, M. D.
Lawson, D.	W. McGill, G. Benyon.
Legallee, T.	R. M. Hammond, F. C. Ireland, L. O. Rice.
Lecheminant, W.	T. Hannah.
Lemesurier, W.	A. L. Peterson, R. Pinch, R. Pretty, R. L. Tucker.
Leitch, P.	W. N. Cooley, J. F. Latimer.
Le Sueur, Philip.	George Kennedy, S. Tucker.
Le Sueur, Peter.	J. H. Bishop, William F. Morrison, J. Hannon, A. Campbell.
Logie, David.	J. E. Betts, J. Brock, J. Tompkins.
Louis, J.	J. B. Armstrong, George Burson, G. Dorey, James Gray, W. Scott, E. H. Dewart.
May, Thomas.	J. E. Dyer, W. R. Dyer.
McLeod, Mrs.	Dr. Hibbard, Dr. Hodgson, J. B. Clarkson, John Ryerson, W. Pollard, D. McDonald, E. B. Harper, M. A.
McNiece, Mr.	D. Hunt, James Harris.

HOSTS.	GUESTS.
McWilliams, J.	F. Coleman, W. Coleman.
Micheletti, Mrs.	S. Bond, T. Cosford, J. H. Stinson, C. Taggart, C. Turver.
Middleton, R.	T. W. Constable, J. Spencer, W. Willoughby, E. Barrass.
Morkill, Thomas.	A. Langford.
Morphy, John.	T. Stobbs, M. Swan, C. Sylvester, J. Wakefield.
Moore, J.	P. D. Will, W. McCullough.
Mountain, J.	F. Berry, W. H. Poole.
Noad, H. J.	Charles Lavell, M. A.
Parke, T.	W. Philp, T. Hadwin.
Patton, R.	James Massin, W. Horton.
Powell, John.	J. H. Johnson.
Ray, Walter.	Andrew Armstrong, John Armstrong, — Richardson.
Riches, Mr.	J. A. Dowler, W. Hay.
Robinson, J.	J. Jacques, J. W. Savage.
Russell's Hotel.	J. B. Aylesworth, M. D., G. M. Mechan, M. A., W. Savage, S. Wilson, W. Young, J. Bredin.
Ross, James.	R. O. Wilson, H. A. Spencer.
Ross, Mrs. D.	V. B. Howard, A. Miller.

HOSTS.	GUESTS.
Shaw, R. J.	E. E. Sweet, A. Sutherland, M. Fawcett, E. A. Ward, E. Clement.
Shaw, James	J. Roy, R. Shaw.
Shaw, John	J. Shaw, William Briden.
Smith, John	R. H. Smith, A. Smith.
Storey, G.	H. Reid, William Cross.
Tolmie, J.	R. Corson, William Creighton, T. Jeffers.
Tibbits, James	J. Elliot, James Hughes.
Vaux, Thomas	J. S. Evans, Joseph Hugill.
Wakeham, George	J. B. Talman.
Wood, W.	P. Bawtenheimer, W. Ames.
Watson, Mrs.	George Carr, J. W. German.
Webster, A. D.	J. S. Clarke, E. L. Royle, D. B. Madden, R. Creighton.
White, Mrs. D.	L. Sanders, Joel Briggs.
Whitehead, J.	G. Goodson, W. S. Griffin, T. Hurlburt, J. C. Slater.
Withall, W.	H. F. Bland, S. Might, W. Stephenson.

The undermentioned friends, members of other churches, kindly volunteered their hospitality, and entertained the Ministers whose names appear opposite their own :—

HOSTS.	GUESTS.
Clark, Rev. W.....	J. Scott, Edwin Fessant.
Cassils, W. C.....	Dr. Nelles.
Dumlin, L. B.....	W. L. Scott, J. W. Sloane.
Gillespie, Mr.....	James Matheson, J. E. Richardson.
Gilmour, John.....	J. E. Sanderson, M. A.
Gunn, Mrs.....	R. J. Forman, J. A. Williams.
Hossack, James.....	W. S. Blackstock, William Irwin, William Lund.
Macpherson, D.....	Dr. Green.
Mason, Thomas.....	James Hodgson, John Howes.
McBlain, Mr.....	L. Warner.
McCuaig, J. T.....	D. C. Clappison, S. Huntington.
Oliver, T.....	A. T. Green.
Powis, Rev. D.....	J. Shepley.
Russell, Andrew.....	W. R. Parker, M. A., R. Whiting.

Besides the ministers whose names are given in the foregoing lists, a few others who came in the character of visitors only, and the wives of some of the members of the Conference, were entertained, and several of the friends were ready, in case of need, to receive one or two such guests more in each of their houses

After the lists were made up, in one or two instances, there was some change; for instance, Mr. H. Glass received two ministers in addition to those for which he is credited, but it is not easy in such cases to get at the exact facts.

It may be, also, that some one or two names classed with the Methodist congregation may belong to other communions, if so, the parties must forgive the error as it has not been intentional.